The Îśavâsyopani...

Anantacharya,
Śaṅkarācārya,
Srisa Chandra ...

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Upanishads. Isopanishad. English

THE

ÎŚAVÂSYOPANISHAD.

TRANSLATED INTO ENGLISH

WITH THE COMMENTARIES OF

SRI SANKARACHARYA AND SRI ANANTACHARYA

AND

NOTES FROM THE TIKAS

OF

ANANDAGIRI, UVATACHARYA, SANKARANANDA, RAMCHANDRA, PANDIT AND ANANDABHATTA.

BY

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DEDICATED

TO

ALL THINKERS AND ACTORS

OF

THE WORLD

TO

ALL JNYANIS & KARMIS

OF

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BY

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PREFACE.

The Íśâvâsyopanishad, called also the Vâjasaneya Samhitopanishad, forms the last chapter of the Vâjasaneya Samhitâ of the Yajur Veda. It is perhaps the only Upanishad that forms an integral part of the Samhitâ or Mantra portion of the Vedas. Other Upanishads generally form parts of the Brâhmaṇa portion of the Vedas. The Vâjasneya Samhitâ consists of forty chapters, the first thirty-nine chapters treat of sacrificial works like Agnihotra, Aśwamedha, &c.; while the last chapter gives the philosophy of all that precedes.

According to Shankarâchârya, this Upanishad should be divided into two portions, one addressed to the Tyâgis and Sannyasins, those who have renounced the three-fold desires of sons, worldly wealth and future heavenly enjoyments: the second portion is addressed to those who have such desires. To the Tyâgis the Upanishad teaches in verses, 3 to 8, that the whole universe should be considered as enshrounded by his own self and not to be different from the Self, and that all things belong to the Self and are the Self, so that there should be no coveting of any one's riches. Those who do not realise this idea of Self, really commit suicide on the higher planes, for they deny the attributes of the Self and thus, as it were, slay the Self. All who are not Brahma-jnânis are such slayers of the Self, and as a consequence they are born as Asuras. The term Asura does not mean demon here. It means all persons, from men up to the highest gods, who have not the knowledge of the Supreme Self. This is the punishment of those who have not realised the Self. The realization of the Self consists in knowing. That is, its absolute and relative state. As absolute, it is immutable and the only

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One Existence, all things and beings are its manifestations, or only reflections. In its relativity, it can be faintly understood only by comparisons and paradoxes, such as: it is swifter than the mind ; the senses cannot grasp it, it eludes their hold ; standing, it outstrips all ; rooted in it, all the cosmic forces, physical, vital and psychic, energize the whole universe ; it moves and yet it is motionless ; it is near, yet distant ; it is inside of all and it is outside of all ; such is the Supreme Self. The Sanyasin must cultivate the idea of the solidarity of the whole universe, there being no such thing as a separate individual monad–the Self is in all and all is in the Self and is the Self. When the idea of duality vanishes, there exists nothing but one grand, pure, omniscient, all-pervading, all-controlling Unity. Then the man learns universal brotherhood, and transcends all grief and delusion. This is the highest end of man, *param purushârtha.*

But those who are incapable of elevating their souls to these transcendental regions of pure thought, should perform the duties of their Ashram and their position in life. These duties vary according to the country, age and life of the individual. These duties can be learned from the *shastras* and scriptures of all nations. The proper performance of these will confer a sort of immortality, resembling the immortality obtained by the knower of the true Self. But there are four dangers to be guarded against by persons being in the world and performing their daily round of actions. Sin and vice are of course out of the question, all must abstain from these. But in the performance of what is known as virtuous acts there are snares and pitfalls. Some think that their whole duty consists in praying to the gods (call them by any name, God, Hari, Allah &c.) and that a man must always contemplate the attributes of God. Such persons may be called *Upâsanâ-vadis* or Devajnanis, others think that God can only be propitiated by works and not by prayers, He does not want praises and hymns chanting, but active work. Such persons therefore are absorbed in works, founding hospitals, digging tanks, feeding the poor, and performing the well-known *Mahâ-yajnâs*.

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There is yet another class of men who are neither for prayers nor for charities and works. They say the great unknown, the *Mulaprakriti*, from which all this universe proceeds, should only be studied and worshipped,—their doctrine is that man should be one with nature and fulfil the purpose of nature. They may be called worshippers of the *Avyakrata*. A fourth class of persons think that the worship of created nature is the highest object of life, their highest ideal is Hiraṇyagarbha, the universal life force. These are constantly absorbed in the cultivation of their psychic powers and developing themselves into great adepts. Thus these four types of good men—for all are relatively doing good work—may be represented as cultivating only one side of their nature to the detriment of the other. Thus the first class cultivate only emotion and do not develop volition; the second class cultivate volition at the sacrifice of higher emotion; the third class cultivate only reason by subtle analysis till they reach *Prakṛiti*; they are the great theorisers of the world, and the fourth are practical Yogis. The rewards of these different activities are different. The life after death depends upon the ideas of the person. Thus the first class of men, go to the regions of their respective gods after death. The worshipper of Christ will find himself in a state where he will see Christ all around him, and so with the worshippers of other deities. The second class of workers will go to the region of the Pitris, the great ancestors of humanity, always working, always active. The fourth class of men attain even in this life wonderful powers and can perform what are vulgarly called miracles; and the third class of men reach *Prakṛiti Laya*, assimilation with naṭure. This is the highest state that a man can attain to by mere works without the knowledge of the Supreme Self. This state resembles very much the state of Mukti, because being one with Nature, he is free from all ordinary conceivable bonds. The *S'ruti*, however, condemns all these one-sided activities, and advises men to combine them in their lives. The technical names used in the text for these four states are, *Vidyâ*,

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Avidyâ,—*Sambhuti* and—*Asambhuti*. The S'ruti teaches that in combining these one may attain a state which approaches most closely to—*Mukti*.

This partial Mukti which the workers obtain, is reached by the path called *Devayâna*. The chief difficulty with all works lies in this, that every work inevitably produces effects, therefore all Karma-kandins are tied down to the wheel of causation and must be born and reborn again and again. The only way by which there will be absolutely no rebirth is by *Brahma-jnâna*. But there is another state also in which there is no re-birth, namely the state where the soul reaches the *Brahmaloka*. There the soul will remain till the end of the *Maha-kalpa*. This state also, therefore, may be called a state from which there is no return (Anâvritti); of course this is a state of comparative *Anâvritti*. Now what is the sphere where the soul of the Karma-kandin will find this *Anâvritti*. In this our solar system, we know as science teaches us, that the planets are cooling down and parting with their internal heat. The time will come, though millions of years hence, when our earth will become a dead mass like the moon, incapable of supporting any life. The last orb to die out will be the sun. Thus the sun is the sphere where the soul must go in order to attain to the *Anâvritti*. From the sun to the earth the connecting link is made by the rays of the sun, heat, light and chemical and vital rays. The soul to approach the sun must cross over this bridge of light thrown across between the sun and the earth—this is called the *Archinâdi mârga*. To enable him to reach there, the soul prays to the presiding deity of the sun, called the *Satya-purusha*. It is the highest manifestation of the Self. This Purusha is not visible to ordinary mortals, the photosphere of the sun, the veil of light, effectually conceals it. Modern science has not solved the mystery of the sun; it has analysed only the rays that reach the earth. The existence of beings in the sun, showing etherial bodies, though sounding like a fiction, is not improbable. After death the souls of the good are clothed in an etherial

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body and rise to the sun; the physical body and the Linga Sarira being left behind. The physical body is consumed by fire, the Linga Sarira is dissipated and dissolves itself into the Universal Life Force called *anila* or *Hiraṇya-garbha;* all therefore what goes to the solar sphere is the soul clothed in Kâraṇa S'arira. This body persists throughout ages and is not shaken off until one attains the supreme knowledge. This is a short *résumé* of the doctrine taught by this Upanishad as explained by Sri Shankarâchârya.

The question which the reader will naturally ask is, whence does Shankara read all these ideas into this simple but grand peroration of the Yajur-Veda. In answer, we would refer him to the Commentary translated herewith. Whether it will satisfy him or not is another question. This Upanishad, however, has been understood in a partially different way by Sri Anantâchârya. According to him it does not teach that the renunciation of works is the only means of emancipation. For salvation there is only one way, namely, knowledge of God. But this knowledge does not manifest itself or arise in the heart of a man polluted by sin. To remove the taint of sin, it is absolutely necessary that Karmas should be performed. The doing of Karmas without any hope of obtaining rewards, the performance of duty because it is duty, without any idea of gain—is the only means of purifying the heart. The heart being thus purified, there spontaneously arises in it, or it is fitted to receive, the knowledge of God. The acquisition of this knowledge is thus the second stage of development. The third or God, vision, the direct perception of God not only theoretically knowing his attributes, but practically seeing him, is the next stage.

The fourth stage is emancipation which no longer depends upon human exertion, but upon the grace of God. Not that even the first three stages depend upon human exertion, for there even one must constantly pray to God to help him to perform good works, to cleanse his heart and open his eyes to see Him. Grace, Divine grace, is the last word of this

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Upanishad, as the final prayer shows. It teaches the harmonious blending of duty with devotion, and the cultivation of a spirit of reliance on and complete resignation to the will of the Almighty. Let my readers choose between Sri Shankarâchârya and Anantâchârya as their souls may prompt.

GHAZIPUR,
30th December 1894.

THE TRANSLATOR.

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OM! TAT SAT.

IS'ÂVÂSYOPANISHAD.

SHANKARA'S INTRODUCTION.

THE verses "*Isâvâsyam*" are not employed in (ceremonial) works, (*Karmas*), because they reveal the true nature of *Âtmâ* which is not the completion or resultant of (any sacrificial) works. The true nature of *Âtmâ* is explained by words like "purity," "untouched by sin," "unity," "invariability," "incorporeality," "all-pervadingness," &c., to be taught hereafter. And this true nature is contradicted by acts, hence these verses are inapplicable to sacrificial works.

An objector may say: cannot these verses, by establishing the true nature of *Âtmâ* possessed of these qualities, be taken as conducing to the completion of an action either as generating, or evolving, or attaining, or purifying, or in the shape of actor and enjoyer? This is answered by saying that all *Upanishads* only treat of the true nature of *Âtmâ*. So also have the *Gitâs* and other books treating of *Moksha-dharma* this object in view.

Therefore, considering *Âtmâ* as more than one, as agent, as enjoyer, &c., and as impure, as touched by sin, &c., have there been ordained various ceremonial works to be performed by worldly intellects.

He who desires fruits of action, visible fruits like the attainment of *Brahmâ's* power (*Siddhis*), &c., or invisible fruits like Heaven, &c., and who thinks himself entitled to perform sacrifices by such notions as "I am a twice-born, I am not born blind, or hunch-backed, &c., which disqualify one from performing sacrifices," such a person should be engaged in sacrificial works; so say those who know the fitness of persons.

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Therefore do these verses, by revealing the true nature of *Âtmâ*, by removing the innate ignorance as regards the *Âtmâ*, give rise to the complete knowledge of the unity of *Âtmâ*, which is the means of destroying sorrow, delusion, &c., the attributes of the world. Thus, having described who is a fit person to study this science, what is its subject-matter, what is its relation to the preceding parts, and what is its necessity: we shall now briefly explain the verses themselves.

ANANTA'S INTRODUCTION.

Salutation.

(1) I take refuge in *Hari* who is the one only subject-matter of all the *Vedas*, who is the *crest-jewel* of all Gods, who is infinite as regards space, time, and attributes. (2) In this fortieth chapter of the *Yajur Veda*, is the investigation of the Supreme Self by those transcendental attributes which free him from grief, sorrow, and delusion.

This chapter beginning with *Isâvâsya* has no applicability to sacrificial works. But it establishes the true nature of *Âtmâ* by its attributes of purity, unity, untainted by sin, incorporeality, all-pervadingness, and the like. It reveals the true form of *Âtmâ* to a person who has fitted himself to receive this teaching by having first purified the inner organ with the due performance of all ordained duties; and it thereby removes Ignorance, the mother of grief and delusion, and shows the true form of the Self. Thus shall we show its four *Anubandhas*, *viz.*, the subject of the treatise, its object, its relation, and the *Adhikâri*.

Of the verse *Isâvâsya, &c.*, the deity is *Âtmâ*, the metre is *Anushtup*, and its *Rishi* is *Dadhyan Atharvan*. The seer, with the intention of imparting instruction, addresses the following verses to his son or pupil, seeing that he, the son or pupil, is a fit *Adhikâri*, by reason of being purified by the purificatory ceremonies of *Garbhâdhân* and the like, has studied the *Vedas*, has begotten sons, has performed sacrifices according to his means, is free from sin, is free from

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desires, is endowed with the virtues called *Yama* and *Niyama*, is a sincere seeker of liberation, and has approached him, the teacher, for the sake of learning.

SHANKARA'S RENDERING.

1. By (one's own Supreme *Âtmâ* as being the inner soul and) Ruler (of all), is to be clothed all this whatsoever that existeth in the world, (since these are all false appearances, the *Âtmâ* being the reality). By (the realisation of) this (idea), (the unreal world of itself will be renounced). And by (so) renouncing, (and knowing that thy *Âtmâ* is the God) shalt thou save thy soul. Covet not (nor entertain the desire of possessing any) riches of any one.

ANANTA'S RENDERING.

1. All this is dwelt in, created, preserved and regulated by the Lord, all that existeth in the world, whether it be perceptible by the senses or known through revelation. Therefore, enjoy thou all things that have been specifically allotted to thee by the Lord according to thy merit. Covet not more than that, for by so doing, thou rebellest against the will of the Lord that hath fixed thy destiny. This being the case, whose are the riches, but the Lord's?

Shankara's Commentary.

1. *Isâvâsyam, &c.*, *Isâ* is the instrumental case, singular number of the noun ईश् 'Ruler,' from the verbal root ईश; It is equivalent to *Is-itâ*, the Supreme God, the supreme spirit of all. He verily rules (*îshte*) all, being the *Âtmâ* of all creatures, by His being the inmost Self. By Him, *i. e.*,

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by one's own Self, by the Lord (*isâ*) is to be covered (*vâsyam*). What is to be covered? All this (*yatkinchidam sarvam*). The word *yatakincha* is an archaic form of *yatkinchit*, meaning whatsoever. *Jagatyâm*—in the world: *Jagat*—moving. All this should be enveloped by one's Self, which is the Lord, *i. e.*, with the thought of this highest truth, *viz.*, "I am all this, being the inmost Self of all." By himself, which is the Highest Self, should be covered all this false moveable and immoveable world, as sandal or *agaru* by its sweet scent covers or perfumes the bad smell produced by putrid matters in water, by overpowering the evil odour: similarly, also by contemplating on the eternal verity of Self, is removed the false notion imputed to the Self that it is an agent, an enjoyer, &c., causing the idea of duality, and producing in this world the various modifications having name and form and action. The word "world" is here illustrative, meaning everything that exists.

So also is a person who contemplates on the Lord as Self fit for renouncing the threefold desires of possessing sons (wealth and heaven), and he is not fit for ceremonial works. *Tena tyaktena*—by renouncing it (the word *tyakta* = *tyâga*). A dead son or a servant may be said to be *tyakta*, or left, as there is a want of relationship to the Self, but it cannot save the *Âtmâ*: but it is by renunciation (*tyâga*) alone that it is saved, hence the word *tyakta* (left) here is to be taken as equal to *tyâga* (renunciation), and not literally. *Bhûnjîthâh* = *pâlayethâh*, &c., meaning 'thou shouldst protect, or protect thou.' Thou, having renounced all desires, covet not (*mâ gridhah*), *i. e.*, be not greedy, *i. e.*, do not entertain thoughts of acquiring wealth. *Kasyasviddhanam*—do not desire to obtain the property of any one, whether of a stranger or thy own. The word *svid* in the text is an indeclinable used as a mere expletive without any meaning. Or it may have a meaning in this way: Do not covet, why? *Kasyasviddhanam*—whose is the property, *i. e.*, no one can have property that one may covet: (*svid* having the force of an interrogative). All this is *Âtmâ* only; by such divine

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contemplation, is everything renounced, because all this belongs to the Self only, and the Self is verily all this.

Therefore, covet not these unreal substances.

Ananta's Commentary.

1. *Isâ* is a verbal root meaning to rule ; adding to this the affix *kvip* (the whole of which affix gets elided), we get the noun of agency *Is* (*nom. s.* ईट्), meaning the Ruler of all, 'the Supreme God.' He, verily being the soul (*Âtmâ*) of all creatures, rules (*ishti*) all. This whole universe, proved to exist by reason of perception, should be enveloped by Him—the Ruler, the Supreme God, the Self. The word *vâsyam* comes from the root (वसृ) to cover (*adadi* class), the affix *nyat* is added to this root by *Sûtra* III. 1. 143 of *Pâṇini*, and the indicatory letter ṇ of the affix makes the word so derived to have the circumflex (*svarit*) accent. All is to be covered by Him, *i. e.*, is pervaded by Him. As the *S'ruti says* :—"He is below, He verily is above." "The *Nârâyaṇa* stays pervading all this both in and out," &c., or the word *vâsyam* may be derived from the root *vas* 'to dwell' (*bhuâdi*, class) when the meaning will be—"all this is dwelt in (*vâsitam*), *i. e.*, produced, preserved and regulated by the Ruler, the Supreme *Brâhman*." Thus the *S'ruti* says "He from whom all these creatures are born, and by whom all that are born remain alive, &c.," "He who controleth all this, He is the inner controller, the Immortal, &c."

Not only is the universe known through perception to be so enveloped by the idea of the Ruler, but also the whole cosmos in its concealed state as well ; and therefore the text says *yatkincha* "whatsoever." That is, whatever exists in this world, though not perceived, but proved to exist by Scripture. The sense is that the whole universe, movable and immovable, perceptible or imperceptible, has been created, preserved, and regulated by God. For this reason 'enjoy' (*bhûnjûthâh*) thou, *i. e.*, experience thou all enjoyments (sufferings), that have been thrown out (*tyakta*) or allotted or ordained to thee in accordance with thy destiny by Him (*tena*), the God. Be not

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greedy for more than what is so given. The word *gridhah* comes from the root *grdhu* to be 'greedy,' to covet (*Divâdi* class). That is covet not thou, *i. e.*, renounce the idea from thy heart "O let me have more than what I have got;" because such an idea or wish of thine is abortive, simply because thou art under the control of the Supreme Spirit (who has allotted to thee thy full measure). When this is so, then whose are the riches? That is of no body: the riches all belong to the Lord. The particle '*svid*' is interrogative. For thus the *S'ruti* declares 'He is the controller of all this, He is the commander of all, He reigns over all this whatsoever, that existeth.' The purport of the whole is that dispassion (*Vairâgya*) should be cultivated by the thought that the Principal Giver is God only, and not any other living being who is temporarily invested with the proprietory relation or title.

Shankara's rendering.

2. (But if thou art not capable of renouncing, then duly performing merely here these sacrificial works, like *Agnihotra*, &c., as taught in the previous chapters) desire thou to live for a hundred years. In this way (O thou who cannot conceive thyself to be the Supreme Spirit, but thinkest thyself to be human), wilt thou escape the taint of inauspicious works, there is no other way of preserving one-self from inauspicious works.

Ananta's rendering.

2. Performing sacrifices without any motive of reward, wish thou to live in this world for a hundred years; never renounce works: for thy salvation lay in thus doing thy duty. There is no other way to salvation: for works performed with the object of gaining

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salvation are not bonds like *Kâmya* works: but they are the instruments of salvation that purify the mind.

Shankara's Commentary.

2. Thus should the knower of Self, by renouncing the threefold desires of sons (wealth and heaven), and by devotion to the realisation of Self, protect (or save) his Self: this is the sense of the first *Vedic* verse. Now for that other person, who on account of non-knowledge of Self is incapable of apprehending or conceiving the Self, the second verse teaches as follows:—*Kurvanneva, &c.*—by simply performing the sacrificial acts, such as *Agnihotra*, &c., let him desire to live (*jijivishet*), for a hundred years (*samah* years): for this period has been ascertained to be the average age of man. He who is desirous of living a hundred summers, verily must perform sacrifices; this is ordained by way of explanation. By such methods, in thee (*tvayi*), *i. e.*, to thee O man who art desirous of living, who imaginest thyself as a mortal, from this (*itah*), *i. e.*, whilst engaged in the performance of sacrifices like *Agnihotra, &c.*, from the present method, there is no other method, by which inauspicious deeds should not *besmear* and contaminate thee. This is the sense of the words *karmaṇâ nalipyate*. Therefore let him desire to live whilst performing the sacrifices ordained by Scriptures, such as *Agnihotra, &c.* How, again, is this meaning deduced from the text of these *Mantras*, which say that by the first verse is taught the devotion to knowledge (*jnâna*) for a *Sannyâsi* (who has renounced all desires) and by the second verse is taught devotion to sacrifices (*Karma*) for one who is incapable of renunciaction. To this we reply, by asking whether you do not remember the saying that the opposition between *jnâna* (spiritual knowledge) and *Karma* (sacrificial acts) is as unshaken as a mountain. Here also (in this *Upanishad*) is mentioned that he who desires to enjoy life, should perform sacrifices, whilst renouncing everything by mantling it over with the idea of God, one should save his soul, and not

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covet any one's wealth. So does the Law of *Sannyâsa* (renunciation) teach—" Let him not covet life nor death, let him go to a forest," this is a quarter. " Thence let him not return," this is the commandment of *Sannyâsa*. The Scripture tells us also concerning the different fruits of these two (action and renunciation). Thus, in the Taittariya Upanishad, we find " Verily these two Paths are as old as creation, first the Path of Action, secondly the Path of *Sannyâsa*, the road of resignation, the renunciation of the threefold desires. Of these two, the Path of *Sannyâsa* is the best. Renunciation verily leads to beatitude." So does Lord Vyâsa the Vedâchârya express it as his well thought out opinion to his son : " There are here two Paths on which the *Vedas* are based, first, the duty that leads to devotion and action, second, the resignation of action." We shall show later on the various sub-divisions of these two.

Ananta's Commentary.

2. Now in this verse the text teaches that the scriptural duties should be necessarily performed in order to obtain purity of mind (*chittam*), *Kurvan*, &c. :—Desire thou to live for a hundred years, that is, for the duration of a hundred summers, in this world, always performing sacrificial works like *Agnihotra*, &c., which are regular works performed without any special desire (*nishkâma*), and are, therefore, causes of liberation. The word *jijivishet* is in the third person, but it should be construed in the second person in consonance with the foregoing context, or it is probably in the third person as a respectful way of addressing, equivalent to *Bhavân jijivishet*, " may your honor desire to live." The measure of human life is a hundred years, therefore, the number hundred is employed. It is put in the accusative case because it denotes the duration of time, *vide Pâṇini* II. 3. 5. The sense is that one should perform the scriptural duties to the utmost of his abilities, and should never abandon them. For thus says the Lord in the *Gitâ*, " Let thy right be to perform works only, and not to look to their fruits, be not thou a means to the fruition of

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works (by desiring rewards): let not thy convictions be towards the non-performance of works." (II. 4. 7.): so also, "He who performeth works (like a servant) simply to please God, without any attachment to those works (by the notions that I am the agent, &c.), he is not tainted by works, like a lotus leaf (which remaineth unwetted) in water." (*Gitâ*, V. 10).

"*Tvayi*" is in the locative case in the text, but it is an archaic use, being equivalent to "*tava*" thy (6th case). The phrase "*evam tvayi*" is an elliptical sentence. There should be supplied the words *muktir asti*—"for thee thus performing sacrifices and desiring to live, there is deliverance." The sense is that there is no other method than this by which deliverance can be obtained. As there are various methods of obtaining heaven and the like, so there are not various methods of attainment of deliverance (*mukti*), the means to it is one only. The purport is that salvation is obtained by the purification of the heart, resulting from the performance of works dône with the notion that these are all for the sake of the Lord, and are all offered to Him. If it be objected, "how can works lead to *mukti*, as works must necessarily fructify in some future time," we reply, in the words of the verse, *nâkarmalipyatenare* such works do not taint the soul. That is, works done for the sake of salvation (*mukti*) will not *besmear* (*lipyati*) or bind thee, O man! The sense is that the effects of *Karma* will not bind thee, even though thou be a man only, when thou performest thy proper duties without any thought of reward but merely worshiping the Lord. Because such works exhaust their force in the act of effecting the purification of the heart, which causeth salvation. For thus is it said "Now these two are the ways on which all the *Vedas* are based, namely the religion of worldly activity and that of cessation of works."

SHANKARA'S RENDERING.

3. (But) those who are (engaged in *Kâmya* works, and thus are) slayers of *Âtmâ* (by causing constant

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rebirths, those ignorant persons) on dying go towards the worlds of the *Asuras*, *i. e.* (where dwell all selfish worldly-minded souls),—regions covered by the dense darkness (of ignorance).

ANANTA'S RENDERING.

3. Those who kill their *Âtmâ* by ignoring its existence fall into the round of transmigration, and go to regions covered by the dense darkness of ignorance, and are born as those who do not know the Supreme Self.

Shankara's Commentary.

3. Now this third verse is commenced in order to censure the ignorant. *Asuryâh* (literally belonging to *Asuras*), even *Devas*, &c., are *Asuras*, so long as they have not realised the state of the Supreme Self, the non-duality. The *lokâh* or births appertaining to these *Asûras*, (be they *Devas or Demons*), is called *Asuryâh*. The world *nâma* in the text is an expletive particle. The *lokâh*—where the fruits of *Karmas* (merits and demerits) are perceived (*lokyante*) or seen or enjoyed is called a *loka*, *i. e.*, birth. *Andhena*—by ignorance in which nothing is visible, by *darkness* : *Âvṛtâ*—covered. *Tân*—to those births ending with minerals. *Pretya*—having left this body, *Adhigachhanti* they go. As is said in the following *S'ruti* (*Kath* II. V. 7.) "some enter the womb again after death for assuming a body, others go inside a trunk according to their deeds and according to their faiths." *Ye Ke Âtmahanah*:—who kills the Self is called *Âtmahanah* : Who are such persons? Those who are ignorant. How? They always ignore their Self, because they deny the Self which is ever-existing, owing to their guilt of Ignorance. The common or ignorant people are called killers of Self; for to them the effects and attributes of ever-existing *Âtmâ*, such as the consciousness of non-decay-

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ingness, immortality, &c., are already non-existing or dead. Therefore, owing to the sin of killing the Self, are they reborn in the world.

Ananta's Commentary.

3. Now in the third verse, the *S'ruti* censures those persons who are addicted to the performance of sacrificial works with special motives, such as obtaining a son, wealth, heaven, &c. "*Asuryâ*, &c."—those persons who are killers of Self (*Atma-hanah*), who kill their *Âtmâ* by putting it in relation to the chain of transmigration, thus causing continual births and deaths, who are not wise, who are addicted to *Kâmya* works and hence are murderers of their true Self,—such on dying (*pretya*), go to those regions (*te lokân*). The word *abhi* in *abhigachchhanti* has the force of 'direction.' Such persons go *towards* those regions. What are they? The regions appertaining to the *Asuras* (*assuryah-asurânâm ime*). Those who delight (*ramante*) only in physical life (*asu*), *viz.*, those who are devoted to the nourishing of their lives merely, the ignorant, addicted to sensual pleasures, are called *asurâs* "life enjoyers." What sort are those *asurya* regions. They are covered (*avritâh*) with blinding darkness, that is, dense ignorance. The sense is that such persons, on account of the preponderance of ignorance, and not knowing the Self, take birth and die again and again. The Lord has said in the *Gitâ* (II. 51):—

"The wise renouncing the fruits born of work, being filled with the true notion of the identity of all, becoming free from the bonds represented by births and deaths, even while alive, reach the immutable state." So also (XVI. 16) "Minds confused by many false allurements, surrounded by the snare of delusion, absorbed in the enjoyment of lusts, they fall into unholy hells." Therefore, worshiping God by the performance of duties ordained for one's particular caste (*varṇa*) and state (*aśram*), with proper rites, and being purified of internal sins through His grace, he will get *vairâgya* (dispassion), and will know the Self, and thus will become liberated. This is

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the sense of this precept. Thus the following *S'rutis* also show that the knowledge of *Brahman* is the only way to liberation: "The knower of *Brahman* attains the Supreme." "Knowing Him thus, one becomes immortal even here; there exists no other for this." "Thus thy liberation is assured, there is no other way," &c. What the nature of that *Brahman* is, is explained in the next verse.

SHANKARA'S RENDERING.

4. The *Âtmâ* is changeless, motionless and one (in its absolute state, but in the sphere of relativity) it is swifter than the mind, the senses cannot grasp it, (it eludes their pursuit) and it goes in advance of them; these senses may run fast, it outstrips them, itself all the while remaining motionless. Being the primeval Force, it sustains all the functions of nature (*animate and inanimate*).

ANANTA'S RENDERING.

4. God is fearless and one, there is none equal or greater than He, and He is the one inner consciousness of all, He is swifter than mind since mind cannot comprehend Him; Gods like *Brahmâ, &c.*, do not know Him completely, He is the cause of the Universe; He is knowledge. He, like the mind, outruns all others. He is inconceivable. Remaining in Him and supported by Him, the *Vâyu* maintains all works; He is the Life of the Life Force.

Shankara's Commentary.

4. As on account of killing the *Âtma* the ignorant fall into rebirths, so on the contrary, (by the preserving of the same), the wise get salvation, and they are not killers of Self. What the nature of that *Âtmâ* or Self is, is now described in

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this verse. *Anejat na-ejat.* The term *ejat* (participial noun) comes from the root, *ejṛ* 'to shake.' Shaking is motion, or change of one's own state. That which is devoid of such shaking, which always retains one's form, is said to be *anejat* or unshaking. That is also *ekam*, or one among all creatures. It is *yaviyah* or swifter than *manas* or mind which has the attributes of doubt. How are these two opposite attributes predicable of the same thing? For in one place you say it is fixed and immovable, then you say it is swifter than *manas*. There is nothing wrong in it.

These opposite attributes are to be adjusted by applying them to the *Âtmâ* in its two different aspects—absolute (*nir-upâdhi*) and conditioned (*upâdhi*). When viewed in its absolute unconditioned form of Pure Self, it is said to be unmoving and one (*anejat-ekam*). The swiftness of the mind is well-known to men, as mind (*manas*) or *antahkaraṇa* (or internal organ) having the attributes of imagination (or will) and doubt, because it is joined to condition or *upâdhi*, even while dwelling here in the body, can go in imagination to distant regions like the *Brahma loka* in the space of a second. In spite of the mind going to the *Brahma lokas* so swiftly, yet the spiritual consciousness is already there, as they are the reflections of self-consciousness, and are included in it, hence *Âtmâ* is swifter than mind. *Nainad devâh* :—the senses like the *eyes*, *&c.*, are called *devâ* as they illumine (*dyotanât*) the mind. The senses did not attain (*apnuvan*) the truth about Self as described above. The mind is swifter than these (senses), because mental operations precede all sensations. Even a dim reflection of the Self never becomes an object of perception to the senses. Because of this swiftness, it has gone (*arshat*) in advance even of the mind : because it is all-pervading like space. That *Âtmâ* is all-pervading and devoid of all the qualities of the world, and by its own absoluteness, by its own form which is without action, it appears as if it has conditioned all the modifications of the world, as seen by undiscriminating, dull persons ; and being one, it appears as if it is reflected in each body.

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Therefore, it is said: *taddhâvatah*—it runs fast, *anyân*,—other than itself, *viz.*, mind, speech, senses, &c.; *atyeti*—it goes, as if, beyond these (it runs past them or surpasses them). The idea that motion is an appearance, not a reality, is shown further on by the text itself. *Tishthat* itself verily remaining stationary ; and without action, *tasmin*— in it, *i. e.*, in this *Átmâ*, in this Ever-Intelligent. *Mâtarisvâh*—that which moves (*svayati*) :— in the firmanent (*mâtari*). namely *Vâyu*, the sustainer of all life, the source of all activity, in whom are contained as products all these effects and causes, (or means) like warp and woof, that which is called *Sûtrâtma* (The Thread Soul), who is the Regulator of the whole universe. He is *mâtarisvâ*: *apah* means acts, or the functioning of all living beings, as well as the acts of illumining, heating, burning, raining, &c., of fire, sun, clouds, &c.: *dadhâti*—supports or regulates. Thus other *S'rutis* teach the same thing as, " through fear of this *Átmâ*, the wind blows," The meaning is that all changes of causes and effects take place in the substratum of all, the Ever-Intelligent Self.

Ananta's Commentary.

4. *Anejat*, &c. The *metre* of this verse is *Trishtup; anejat* comes from the root *ejri* to 'shake' (*bhvâdi*); that which does not shake is called *anejat*—unshaking, *i. e.*, fearless. Some translate *anejat* as equivalent to *achalat* '*non*-moving' but by this construction, the subsequent line "it is swifter than mind," will contradict it. Moreover, 'fearless' is the proper translation, as another text says, *Brahman* is undecaying, immortal, and free from fear. *Ekam*:—one, having no one equal to Him, or above Him. For says the *S'ruti* in *Svetâsvatara* &c.:—" There is not seen anything that is either equal to Him or above Him." Or He is one by being the Inmost Soul of all, and hence called *vijnâna-ghana*—consciousness as if solidified—that is all sentiency. For says the *S'ruti*:—' One God hidden in all creatures, all-prevading, the inner soul of all beings'; *Manaso javiya*:—mind is known to

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be swift: He is swifter than mind even. He who has swiftness is called *java-vat* : he who has a greater swiftness is called *javîyah* : the affix *vat* (*matup*) is elided when the comparative affix ईयसुन् is added (see *Panini* V. 3. 65). The swiftness of the mind is seen from the fact that, remaining in the body, it can travel in imagination to the remotest region of the *Brahma loka*. *Brahman* is proved swifter than mind, because mind even cannot reach it. Moreover, Gods like *Brahmâ* and the like did not reach this *Brahman*, *i. e.*, they did not completely comprehend the nature of *Brahman*. According to some, the word *deva* means the senses ; it being derived from *dyotmân*, that which illumines. The senses like the eyes, &c., do not reach Him, that is, cannot make him manifest. This explanation (is useless, as it) is contained in the saying that mind even cannot reach Him : (when mind, the synthesis of all the senses, cannot reach Him, it follows as a necessary corrollary that other senses also cannot reach Him). *Pûrvam*—He is the First, being the cause of the whole universe. As the *S'ruti* declares : "From whom all these creatures are born, &c." *Arshat* comes from the root *rish* 'to go,' (*gati* in *Sanskrit* means knowledge also), therefore, it means, knowledge. Thus declares the *S'ruti* :—*Brahman* is Truth, knowledge and infinity. The text further declares another transcendental attribute of *Brahman*, opposed to ordinary experience, as *tishthat*, &c. Remaining stationary (*tishthati*) in its own place, it runs (*dhavatah*) goes quickly, because it is all-pervading, and having outrun (*atitya*) or surpassed the others (*anyân*), namely the mind and the like, it is still stationary. In other words, its powers are inconceivable. Further *mâtarisva* or *vâyu* 'the force currents', so called because they grow or move about (*svayati*) in the firmament (*mâtri*—the mother space). *Svayati* comes from the root *tu-o-svi* (*bhvâdi*) to grow, to go. In that *Brahman*, the *Vâyu* sustains (*dadhâti*) all works (*apah*). *Apah*, literally 'water'; is a name for works produced from cause and effect, these are contained like the warp and woof of a cloth in *vâya*, hence called also the *Sûtra*—the thread; who is the director of the whole uni-

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verse, who sustains all Life, who is the motive power of all. That *Vâyu*, the cosmic energy producing activity in all living beings, does so because it has, for its substratum, the *Brahman*. In other words *Vâyu*, which is the Life of all, is itself vivified by that *Brahman*. For thus says the *S'ruti*, "through His fear blows the *Vâyu*, *&c*." Or the meaning may be that *apah* means that by which are obtained (*âpyante*) pleasures and pains, through works. It is derived from the root *âpnoti* by adding the affix *kvip*, before which the long आ is shortened. In Him (*Brahman*) are placed (*dadhati*) by *matarisva* or *Vâyu*, all works like sacrifices, fire offerings &c. That is, the works of all creatures are consigned to *Brahman* or stored up in it. Thus by the following *mantra*, of the *Yajur Veda* :—*Devâ gâtu vido gâtum vitva gâtumita manaspata imam*, all works are primarily consigned to *Vâyu* or *cosmic* energy in its differentiated and homogenous forms: and the *Vâyu* in its turn consigns all those works to *Brahman*; therefore *Brahman* is the supreme substratum of all works like sacrifices, fire-offerings, &c.

SHANKARA'S RENDERING.

5. It moves (*i. e.* appears to do so), it does not move (as a matter of fact), it is far off (*i. e.* to those who are ignorant), and it is also near, (*i. e.* to the wise), it is inside of all, and it is outside of all, (*i. e.* all pervading).

ANANTA'S RENDERING.

5. He shakes the guilty, He gives peace to the virtuous, He is far away from the unwise, He is near to the wise, He is inside of all this world, and He is even outside of it. Or God, as manifested in nature, moves, as all animate creation ; yet He does not move, being mountains and hills, He is far away, as sun and stars, He is near, as the earth, He is within all, as the *antaryamin*, He is outside of all, as *Âkâsa*.

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Shankara's Commentary.

5. "There is no tautology in the sacred hymns", being a well-known maxim, the sense of the above verse is again repeated in this verse. *Tadejati*—that Self, Âtmâ, which has been described above, *ejati*, moves, *tad*—and that verily, *naijati*, does not move from itself, the sense being, itself immoveable, it appears as if it moves. Moreover, *taddure*, it is far away, it is as if far away, because it cannot be approached even in hundreds of millions of years by the unwise. *Tadvantike* (this word is composed of three words) *tad u antike*—it is verily near, not only is it far away, but it is near, because it is the ultimate Self of the wise (nearest and dearest to them). *tadantarasya sarvasya*, it is the inmost of all these. As another *S'ruti* says: "That *Âtmâ* which is in the interior of all." "Of all this—" of all this universe having name, form and activity, *Tad u*—that even is outside (*vahyatah*) of all this universe on account of its all-pervadingness like space; being extremely subtle, it is in all. [" On account of its pervadingness, it is outside of all, and owing to extreme subtlety it is inside of all, then it cannot be always one unchangeable essence—" to remove this doubt, the commentator says,] it is always constant, because another *S'ruti* teaches, "It is as if a solid mass of consciousness with no room inside or outside."

Ananta's Commentary.

5. These mysteries are not grasped by the mind by being told once only; therefore the purport of the last verse is again repeated in this *mantra*, *Tad*, &c. The *metre* is *Anushtup*. That above described *Âtmâ* moves or shakes, and does not move or shake. By itself it does not fear, because it is fearless; but owing to dullness of vision, it appears as if it shakes with fear. Or the verb *ejati* may be taken in its causative sense, equal to *ejayati*. He shakes the evil-doers with fear, and so also he does not shake the doers of good deeds with fear. For thus says the *Gitâ* (III. 8). "To save the good, to destroy the evil-doers, to establish religion, I become manifest in various ages." Moreover, he is far off in a dis-

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tant region, and he verily is near, because he is all-pervading. Or he is far away, because the unwise do not reach him even in tens of millions of years, and thus he appears as if he is far away. He is near, because by being reflected in the hearts of the wise, he is as if he was near. He is not only far and near, but He is even within all this universe consisting of name, form and action: and He is even outside of all this, because he is all-pervading like space (*Âkâśa* or ether). For, says the *S'ruti*—"The God stands pervading all inside and outside."

Or this verse is capable of another interpretation. In the previous verse, *Brahman* was described as cause, in this the same is described in its effects. Thus that *Âtmâ* moves, *i. e.*, whilst existing in the form of living creatures, it moves. It also does not move, whilst existing in the form of inert matter. It is far off, as existing in the form of suns and stars. It is verily near, as remaining in the form of earth, &c. He is within all this animate creation in the form of the inner-controller. For thus says the *S'ruti*: "He who dwelling in Intellect, *(vijnana)* is within Intellect, whom Intellect does not know, whose body is Intellect, who from within rules Intellect, is thy Soul, the Inner Ruler, the Immortal" (Br. A. V. 7. 22). He is outside of all this universe, because he exists in the form of Time. As says the *S'ruti* :—"The *Purusha* in the form of all-devouring Time exists in and out of all." The sense is that all the infinite animate, and inanimate creation is *Brahman* only. "A person who worships this does not, after death, proceed by the path of light, &c., as the others do: because he even here has obtained *Brahman*, he attains *Brahman*," &c. say the *S'rutis*. *Tadvantike* is compound of *Tad* + *u* + *antike*. The *u* is *apṛikta*, and ought not to be compounded according to *Paṇini*, but the composition takes place by the rules of *Pratiśâkhya*.

SHANKARA'S RENDERING.

6. He who beholds all beings (from the most subtle unmanifest down to the grossest inert matter) in the

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Âtmâ (as not being separate from the *Âtmâ*) and (who beholds) the *Âtmâ* to be in them all, despiseth naught (because he so beholdeth).

ANANTA'S RENDERING.

6. He who knows that all beings exist in God only, and who beholds the God in all beings, does not go to disgusting states, but becomes liberated.

Shankara's Commentary.

6. The ascetic or one anxious after emancipation who sees (*paśyati*) all objects (*sarvabhuta*) beginning with the unmanifested *mulaprakriti* called *avyakta* and ending with the grossest minerals, in his Self only (*âtmanyeva*), that is, does not see anything else than his Self, and who sees in all those objects his own Self (*sarvebhuteshu châtmanam*), his Self being the Self of those objects by its Self-hood: thinking thus:—"as of this body composed of causes and effects, I alone am the witness and cogniser of all perceptions, though I am pure and without any attributes, so in this very way by myself I am the Self of all creation beginning with *avyakta* unmanifest, and ending with the minerals"—he who perceives without any distinctions the Self in all objects, by that (*tatah*) very realisation or perception, does not despise (*vijugupsate*) any body. This (the statement that he does not despise any body) is merely explanatory (*prâpta anuvâda*) as necessarily following from the foregoing statements. Because all hatred and contempt arise from the false perception of a thing as separate from Self; but when one sees always the pure Self, for him there exist no other objects which can cause contempt. Thus the non-hating becomes a necessary corollary of the foregoing propositions.

Ananta's Commentary.

6. The *S'ruti* now tells the mode of worship. *Yastu*, &c. The *metre* of this verse is *Anushtup*. That person (the above

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described *adhikâri*) who sees all creatures, beginning from the unmanifested *mulaprakriti* down to inert matter, all animate and inanimate creation, in the Self (the sign of the locative case is dropped in आत्मनेव, which is equal to आत्मन्येव); *i. e.*, who knows that all creation subsists in *Brahman* alone, and who again sees the Self in all creation: such a person by reason of his so seeing, does not obtain the disgusting state (*vijugupsate jugupsâm âpnoti*). That is, he becomes liberated. *Jugupsâ* is synonymous with 'censure,' 'blame,' 'disgust,' 'reproach' and 'ignominy.' It is formed by adding the desiderative affix '*san*' to the root *gup*, by III. 1. 5. (*Panini*): the sense of the root not being changed by such affix. This *mantra* has the same sense as that conveyed by the following teaching of *S'ri Krishna*:—"He who sees me in all and sees all things in me, I shall not destroy him (*i. e.*, I shall not be absent from him), nor shall he destroy me (*i. e.*, he shall never be out of my sight), *Gitâ* VI. 30."

SHANKARA'S RENDERING.

7. When a man so beholdeth and perceiveth that all beings are no other than the Self, and realiseth the unity, where is delusion, and where is grief?

ANANTA'S RENDERING.

7. In that state when a person knows that God is One and existing in all beings, and when all beings become as if the *Âtmâ*, in that state beholding the unity of the *Âtmâ*, for him there is no sorrow or delusion, (the chains of *avidyâ* are cut asunder).

Shankara's Commentary.

7. That very purport is taught by the present verse number 7, beginning with *yasmin*, &c. At what time or in what Self as described above (for the word *yasmin*, meaning 'in which,' may refer both to soul and time) all these objects (*sarvâni bhutâni*) become as *Âtmâ* only (*Âtmane bhut*); owing to the realisation or perception of *Âtmâ* which is the *summum bonum*

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the Great End, owing to the full knowledge (*vijânatah*) that the *Âtmâ* alone is the highest object: then (*tatra*), *i. e*, at that time, or in that *Âtmâ*, where is delusion and where is sorrow (*Komohah*, *Kahi S'oka*)? [Because sorrow arises from not knowing the *Âtmâ* which is extreme bliss *per se*, and consequently untouched by sorrow. It is owing to this ignorance that one says Oh! I am killed; Oh! I have no sons! Oh! I have no fields! This is, therefore, why he desires to have sons, &c., and in order to have such acquisitions he is anxious to propitiate the gods, not seeing that *Âtmâ* is unity. Therefore by the process of *anvaya* and *vyatireka*, realising that sorrow, &c., are the effect of ignorance, when this Primordial Innate Ignorance is removed, there results the complete cessasion of all sorrow, &c.; therefore the text teaches that it is right knowledge which conduces to cessation of sorrow. In the *Sushupti* state of dreamless sleep, though there is cessation of sorrow, yet the root of sorrow still remains, it being merely a *laya* state. Therefore the commentator says :] Sorrow and delusion arise from the ignorance of the seed of desire and action. For when one sees the Self as unity, as perfectly pure, like the all embracing sky, where can sorrow or delusion be? The sentence is put in the interrogative form for emphasis, meaning that sorrow and delusion being the result of ignorance become impossible when true knowledge arises. This verse shows the complete cessation of all the attractions of the world, with its cause, once knowledge is acquired.

Ananta's Commentary.

7. The very same fact is taught by this verse also. *Jasmin*, &c. Its *metre* is *Anushtup*. In that particular state of mind of one who has realised that all creatures are in the *Âtmâ*, and that *Âtmâ* is in all creatures, (*vijânatah*) all creatures become as if the very *Âtmâ* itself. This realisation takes place by constantly thinking over the sense of *Vedic* texts like these:—"All this is verily *Brahman*," &c. That is to say one gets the knowledge that the *Âtmâ* is verily one only which dwells in all creatures. Thus the Lord has said in the

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Gitâ (VI. 31.) "He who realises firmly the unity that dwelleth in all creatures, *viz.*, Me, though he may be in various forms outwardly, he is really always in Me." In that particular state *(tatra)* having seen the unity of the *Âtmâ*, what delusion or sorrow can there be for him? The sense is that there is then the complete eradication of worldly transformation together with its cause, because of the absolute impossibility of the existence of grief and delusion, which are the effects of ignorance, for such a mind. As says the *S'ruti* (*Mândukya* II. 2. 8. *Katha* VI. 5).—"The bond of the heart is broken, all doubts disappear, and his works cease to bear fruit, when the Being who is supreme and not supreme is seen."

SHANKARA'S RENDERING.

8. It (the *Âtmâ*), like space, surrounds all, is luminous, is not the subtle body; it is not also the gross body, and is consequently without wounds and without muscles, (it is not the causal body and hence) pure (from the taint of ignorance), it is untouched by the sins of virtue and vice; it is all-seeing, it is the Ruler of the mind, it is above all, it is itself all, that eternally free God through his omniscience has allotted from eternal years to all things their respective works according to their nature.

ANANTA'S RENDERING.

8. Such a knower of Self obtains God who is virgin white, *i. e.,* all knowledge and bliss, who is without body, therefore without wounds and fractures, being all whole, who is without muscles, who is pure (unimpaired by *Satva*, *Rajas*, and *Tamas*), and who is untouched by sin. The God is all-wise, omniscient, subjugator of all, self-existent, independent of others, He in eternal years has distributed all proper and true objects.

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Shankara's Commentary.

8. This verse teaches us what are the specific attributes of the *Âtmâ*, besides those that have been described in the preceding verses. *Sa paryagât*,—that (*sa*) already mentioned *Âtmâ* is all-pervading like space (*paryagât*=*pari* 'on every side' *agât* "gone", therefore, all-pervading). *S'ukram* means pure, full of light, effulgent. *Akâyam* means without body, *i. e.*, not having the subtle body called the *linga S'arîra*. *Avranam* means without wounds or boils. *Asnâviram* :—that in which there are no tendons (*snâva*), or muscles. By the words 'invulnerable' (*avranam*) and without muscles (*asnâviram*) is excluded the gross body, (*i. e.*, the *Âtmâ* is not the gross body called *sthula śarîra*). *Suddham*—pure, without any dross, free from the dross of Ignorance—this precludes the causal body *kârana śarira* also with reference to *Âtmâ*. *Apâpaviddham :* free from all sins in the shape of duty or virtue (*dharma*), and non-duty or vice, (*adharma*). The words *sukram*, &c., though in the neuter gender in the text, should be understood, however, to be masculine : because the verse begins with *sa prayagât* in the masculine, and ends with words like *kavih*, *&c.*, in the masculine, all referring to the same person. *Kavih*-seeing on all sides, seeing all, 'all wise.' As another *S'ruti* says, "There is no other seer than he." *Manîshi* means the ruler (*Ishitâ*) of the mind (*manas*), omniscient, the Lord. *Paribhuh :* who is (*bhavati*) above (*pari*) all beings. *Svayambhuh*—who is (*bhavati*) Himself (*svayam*) alone, those above whom he is, and that which is above—all that is only himself—therefore he is called *svayambhuh*. He, the Ever-free Lord on account of His omniscience has ordained (*vyadadhât*), has distributed all things (*arthân*), *i. e.*, necessary objects, according to their nature, according as they are fruits of acts or means of performing acts. The word *yâthâtathyatah* is an abstract noun in the ablative, derived from the word *yatha-tatha*, meaning 'as that'; *S'âśvatibhyah*—from everlasting; *Samâbhyah*, the years ; known as *prajâpatis* or Lords of creatures.

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Ananta's Commentary.

8. This verse tells us what the fruit is which such a Knower of *Brahman* obtains, *Sa paryagat*, &c. The *metre* is *jâgâtî*. The *adhikârî* who sees the spirit (*Âtmâ*) in the mode mentioned above, obtains or reaches that *Âtmâ*, as described below. The word *paryagât* is composed of the preposition *pari* and the verb *agât* in the aorist, and means *prâpnoti*, 'obtains.' In *Vedic* literature, the aorist conveys sometimes the sense of the present tense, see *Paṇini*, III. 4. 6. Of what sort is that *Âtmâ*? It is white, *i. e.*, pure (*śukra-sukla*, the *ra* being interchangeable with *la*), *i. e.*, its nature is knowledge and bliss. It is without body, *i. e.*, it has no body to suffer or enjoy the consequences of works. Being without body, it is consequently without holes (*avranam*), *i. e.*, it is full without any fractures. It is *asnâvira*, that is, it has no *snâvâ* or muscles. By saying *akâya*, "without body," the subtle body is negatived with regard to the spirit, and by saying *asnâvira*, without muscles, the *gross* body is negatived, as muscles are representative of the *gross* body, consisting of several humours: thus there is no tautology. The *S'ruti* then describes certain epithets, showing the reason why it is without *gross* and subtle bodies. *S'uddham*:—pure, not affected by the three qualities of *satva*, *rajas* and *tamas*. The same idea is further expressed by the epithet *apâpaviddham*: that which is not touched (*viddham*) by sins (*pâpa*), such as pain and the sufferings produced by deeds. The construction is that the wise man obtains (*paryagât*) the above described *Âtmâ*, having the attributes of purity, &c. The Supreme Spirit, though devoid of all actions, yet creates the whole universe, preserves it, &c., by Its inconceivable power. Therefore the text says '*Kavih*,' &c. The spirit whom the wise reach; that spirit, *S'as'vathîbhya samâbhya*=in eternal years (the ablative here is equivalent to the locative case) distributes (*vyadadhât*=*vida-dhati*, *Pa*. III. 4. 6.), according to their true nature (*yathâ yatharth varupena*), all objects (*padarthân*). Of what sort is that spirit? It is *Kavih*, wise, all-seeing, omni-

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scient, *manîshi*, intelligent, all knowledge, *paribhûh*, ruler of all, controller of all, *svayambhû*, independent, absolute, who exists (*bhavati*) without wanting any thing from another and by himself alone. Some commentators explain *Kavih*, &c., as an attribute of the worshipper. They say that the worshipper, by attaining the spirit, becomes *Kavih*, all-wise, &c. This interpretation should be rejected, as by so doing the continuity of the sentence is broken.

Now the *S'ruti* addresses those who, not knowing the *Âtmâ* by the methods laid down above, are absorbed in works, and who wish to live by merely performing sacrificial works and nothing else.

S'ANKARA'S RENDERING.

9. Those who are engaged in the blind performance of sacrificial works only (without a knowledge of the real nature of the deities worshipped) go to regions of blind darkness ; and to a still greater darkness than that, they go who are engaged in the knowledge of the deities alone.

ANANTA'S RENDERING.

9. Those persons who are devoted to mere sacrificial works go to blind darkness, *i. e.*, are being born and reborn, and to a still greater darkness they go who are solely devoted to spiritual knowledge, having abandoned works ordained by scriptures ; for their minds never get purified owing to the absence of works.

Those who are devoted to false knowledge about God go to dark regions, but to a greater darkness they go who are selfishly devoted to the true knowledge of God, and do not put right those, who having false notions, are going the wrong way.

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Shankara's Commentary.

9. Here, through the medium of the first verse, is taught the devotion to knowledge (*jnâna-nishṭhâ*) by the renunciation of all desires, and this is the sense of the hymn "whatever exists in this world is to be enveloped by the thought of God, and covet not any one's riches." For those ignorant persons who wish for life (and its pleasures), and are incapable of devotion to knowledge, there is taught, by the second verse, the devotion to sacrificial acts, (*Karma-nishṭhâ*) by saying "Performing sacred works, let a man desire to live a hundred years." The division of devotions into these two kinds, as shown by the above verses, is also shown in the *Brihadaranyaka Upanishad*, as "He desired, let there be a wife to me, &c." "For an ignorant person who has desire, the sacrifices are ordained, &c." "Mind is his soul and speech his wife," &c., (Br. A. I. 4. 16). These verses conclusively establish that ignorance and possession of desires are the necessary qualification of a person devoted to sacrificial works, (*Karma-nishṭha*). So also is the result of desire shown there in Chapter I. 51. as the evolution of seven sorts of conditions in which the soul dwells by identifying itself with them. Similarly, it is also shown that by renouncing the threefold desires of wife, &c., the knowers of Self, by opposing the tendency of absorption in action, are established in the Self: as the verse says, "What shall I do with children, &c." They who are devoted to knowledge (*jnâna-nishṭhâ*), who are *sanyâsins*, are taught the evil consequences of ignorance and ignorant men, by the verses 'To the godless Asuric regions, &c,'; and they are also instructed in the true nature of the Self by the verse, "He is brilliant, all-pervading, &c." The above verses are addressed to those persons only, and they are fit to receive the instruction contained therein, and not to those who have desires. So says also the 21st verse of the last Chapter of the *S'vetâśvatara Upanishad* "*Atyaśramibhya,*" &c., which means that instructions contained therein are not addressed to persons having desires. To

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those who are engaged in works, and devoted to works, and who desire to live by performing works, are addressed the following verses: *Andhantamah.*, &c.

How again is this known that these verses *Andhantamah*, &c., are addressed only to *Karma-kândins* and not to all? Because for those who have no desires, a different end and a different means of accomplishing it have been laid down; and this is a refutation of the charge implied by the above question, as is shown in the foregoing verse—"when a man knows that all beings are even in the soul, when he beholds the unity, then there is no delusion, no grief." There is no wise man who ever wishes to conjoin the knowledge of the unity of *Âtmâ* with sacrificial works, or with inferior knowledge, or with anything other than knowledge. Those who wish to make such a conjunction, are the ignorant who are censured here. Herein is taught the conjunction of those things only, the combination of which is possible either logically or through the authority of Scriptures, (and the *Âtmâ Jnâna* and works can never be so combined). That which is called *Daivam—vittam,* divine wealth, *i. e.*, the kowledge about things divine, or appertaining to the Gods, is the meaning conveyed here by the word *Vidyâ*, because there is the relationship of such knowledge to sacrificial acts and no *Brahma-Jnâna* or the knowledge of the Supreme, for such knowledge has no relationship to *Karma.* Moreover, the different fruit of *Deva* knowledge is declared in the text, "By (the lower) knowledge one attains to the region of Gods: *Deva—loka.*" In the following verse, censure is passed when a person devotes himself exclusively to one of these two, *i. e.*, inferior knowledge or sacrifices separately, in order that one person should practise both concurrently; and not that the sacrificial works or lower knowledge is reproachable *per se*; because the verses show later on the different fruits of each. Thus the text says, "By knowledge they reach to that state. By knowledge they attain to *Deva-loka.* From that region one does not come back. By works one attains to the region of the Fathers." So that

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nothing ordained by Scriptures should be left unperformed, and thus *S'astric* injunctions do not become futile.

There "they enter into gloomy darkness," *viz:* darkness in which nothing is visible. Who enter? Those who are devoted to *Avidyâ, viz:* that which is not *Vidya, i. e.*, sacrificial works. Because work is opposed to knowledge. "Those who worship" (*upâsate*), *viz:* who being intensely absorbed therein perform merely the *Agnihotra* and the like, called herein *Avidyâ*. *Tatah*—from that blind darkness, *bhûya-iva*:—to even greater, *te tamah*—darkness they enter. Who enter? Who having abandoned works are 'devoted' to or absorbed in knowledge (*Vidyâ*), *viz*, in the inferior knowledge of the Gods.

The separate and different fruits produced by knowledge and works have been taught in order that both should be combined. These two do not stand to each other in the relation of principal and subordinate; for a subordinate act is never capáble of producing independently any fruit. In other words, if the conjunction was not meant, then the juxtaposition of two things, one producing fruit and the other not producing any fruit, would establish between them the relation of principal and subordinate, which is not meant: the text proves the co-ordination of *Karma* and inferior *Vidyâ*, the end being the conjoint effect of both.

Ananta's Commentary.

9. *Andhantamah*, &c. The following six verses háve the *Anushtup metre.* Desirous of teaching that knowledge and works should be harmoniously combined in one person, the *S'ruti* censures the exclusive devotion to each, *i. e.*—those persons who worship (*upâste*), who perform only *Avidyâ*, namely, that which is other than *Vidyâ*, *i. e.*, works: that is to say, who perform sacrifice only for the sake of obtaining heaven, &c. In the word *Avidyâ*, the negative particle अ has the force of indicating something other than the thing signified by the word to which it is added, like *abrâhmaṇa*—a person other than a *Brâhmaṇa*, *i. e.*, a *Kshatriya*,

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&c. Such beings enter (*praviśanti*) into blinding (*andham*) in which nothing can be seen but darkness, (*tamas*), namely ignorance. In other words, they experience the recurrence of wordly transmigrations. *Tatah*—than that, than that blinding darkness represented by transmigration, *bhuyah iva* (*iva* here is equal to *eva*), to a greater darkness even, they enter, who again (*punah*) are engaged only in *Vidyâ*, *i. e.*, in the study of *Âtmâ* or the knowledge of the deities. The sense is that such persons by having abandoned sacred works, and incurring the guilt of the non-performance of the duties enjoined by the *S'astras*, do not get their hearts purified (which such works only can accomplish), and consequently do not obtain knowledge though they may seek it.

Others explain this verse in a different sense. They say this verse establishes the necessity of censuring every false knowledge other than the knowledge of the true nature of *Âtmâ*. By a false knowledge about *Âtmâ*, one goes to the regions of the *Asuras* as taught in verse 3; but by not censuring false knowledge, there is a greater fall than going to the regions of the *Asuras*. This verse does not censure works, pure and simple, because, in the absence of works, there would necessarily be a want of effort to acquire knowledge (the effort itself being a work), and because of the non-reproach of devotion to mere works. Moreover, the word *eva* "merely" in verse 2 "performing merely sacred works, let a man desire to live a hundred years," shows that mere works without knowledge are not censurable. Therefore the sense of this verse is, those who are devoted to *Avidyâ*, *i. e.*, false knowledge about spirit, enter the hell, called *Andham—tamas*. Thus the *S'ruti* says, "Who knoweth the *Brahman* to be *asat*, he becomes as if *asat*." Similarly, those who are selfishly engaged in the acquisition of the knowledge of the true nature of spirit (*Vidyâ*), and do not censure the false knowledge of spirit, by which people fall into the state of *Andhantamah*, fall on this very account into deeper darkness than that in which those enter who have not the true knowledge of spirit.

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(In other words, this explanation shows that selfish seekers of spiritual knowledge miss their aim. Not only should a man himself acquire spiritual knowledge, but it is his *duty* to put right those who entertain false notions about spirit.)

SHANKARA'S RENDERING.

10. They say, the result of a knowledge of the Gods is different (since by it one goes to the region of the Gods), and they say the result of the performance of sacrificial works is different (as it leads to the regions of the *Pitris*), thus have we heard from the Wise Ones who explained both to us.

ANANTA'S RENDERING.

10. The knowers of God say the result of the knowledge of God is different, as it confers immortality, and they say the result of mere works is different as it leads to the worlds of the Fathers, &c ; this we have heard from the sages who have explained both to us. By the true knowledge of God, partial emancipation is obtained, and by putting right those who have wrong notions of God, fruit or somewhat like partial liberation, is obtained.

Shankara's Commentary.

10. By *Vidyâ* or inferior knowledge a different (*anyat*) fruit is produced, for so they say (*âhuh*). For the *S'ruti* declares, "by knowledge the world of the Gods ; by knowledge they reach there." A different *(anyat)* fruit is obtained, they say, by Ignorance, namely, by works. For the *S'ruti* says : 'by works, the world of the Fathers.' Thus (*iti*) we have heard *(S'us'ramah)* the speech of sages possessed of wisdom (*Dhîrânâm*): from those teachers who have explained (*vichachakshire*) to us (*nah*) these : namely, works and know-

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lege. That is to say, this is the traditional knowledge handed down from antiquity.

Ananta's Commentary.

10. This verse teaches the different fruits of knowledge and mere works, *Anyad*, &c. The knowers of *Brahman* say (*âhuh*) that the fruit of *Vidyâ* or knowledge of the Self is different, *i. e.*, by such knowledge one obtains Immortality. The learned say, that different is the fruit of *Avidyâ*, *i. e.*, different is the fruit obtainable by the performance of mere works, namely, the fruit is the obtainment of the regions of the Fathers, &c. For says the *S'ruti* :—"By works, the world of Fathers, by knowledge the world of *Devas* or Gods ; the world of Gods is the best amongst all worlds, therefore, they praise knowledge." How is it known that different are the fruits of knowledge and works ? The *S'ruti* answers :— *Iti* &c., we have thus heard the saying of the wise : those teachers who have explained (*vyachachakshire*) to us this, *viz.*, the different fruits of work and knowledge. That is, this is the traditional knowledge handed down from the past, from teacher to pupil, in unbroken succession.

When *Avidyâ* and *Vidyâ* are taken to mean the false and true knowledge of spirit, the meaning of the verse is this. The ancients say that by *Vidyâ*, or the knowledge of the true nature of Self, one fruit is obtained, namely, liberation of a partial kind ; and by *Avidyâ*, *i. e.*, by censuring false knowledge of another, a different fruit is obtained, *i. e.*, a fruit similar to the fruit of partial liberation. Thus we have heard the wise say who taught us the means of liberation. It follows, therefore, that both should be combined.

SHANKARA'S RENDERING.

11. Who knows that both these sacrificial works and knowledge about the Gods, are to be performed concurrently by one man, such a one through sacrifices crosses over the effects of natural works, and through

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knowledge gets partial Immorta lity by attaining to the condition of a deity.

ANANTA'S RENDERING.

11. He who collectively performs both sacrifices and knowledge, knowing that both are requisite for obtaining the highest end of man, cleanses the impurities of his heart by works, and by knowledge, enjoys Immortality, or attains liberation.

Shankara's Commentary.

11. *Vidyâm-cha Avidyam-cha* means the inferior knowledge of the God, and sacrifices. He who knows 'both these,' *i. e.*, who understands that one should practise both these conjointly, obtains the result hereinafter mentioned, because he combines both towards the accomplishment of one desired object. Such a person, by sacrifices like *Agnihotra*, &c., called *Avidyâ*, having crossed or overcome 'death' (*mrityuh*), that is to say, having overcome all natural work and knowledge, both being connoted by the term (*mrityuh*) by knowledge, *i. e.*, by knowledge of Gods 'enjoys' or attains Immortality, *i. e.*, the idea of one being a Deity. That is called Immortality when one reaches a state in which one feels oneself identical with Divinity.

Ananta's Commentary.

11. The *Sruti* now teaches the conjunction of both. *Vidyâm* &c., *Vidyâ* :—the knowledge of *Âtmâ* ; *Avidyâ* :—work or the censuring of false knowledge. *Cha* :—is a conjunction, showing the aggregation of both these. *Tad ubhayam saha* :— both these combined, as conducing to the attainment of the final purpose of man. *Yo veda* :—who knows that one man singly should perform both these. He through *Avidyâ*, namely, through the performance of *Agnihotra* sacrifice, &c., with the notion of consigning it all to God, having crossed (*tîrtvâ*) death, *i. e.*, the killer, *viz.*, the impurity of the heart (*antahkarana*), and having become perfect by the purification

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of the heart, through *Vidyâ* or the knowledge of *Âtmâ*, attains Immortality and obtains liberation. *Amrita* in the text, is the name of a particular state, the state of liberation. As the Lord *Krishna* has said in the *Gitâ* :—"The state which is obtained through *Sânkhya*, that very state is reached through *Yoga* also. He who sees *Sânkhya* and *Yoga* as one, he verily sees." The *Sânkhya* and *Yoga* here stand for knowledge and work.

SHANKARA'S RENDERING.

12. Those who worship the unmanifested nature go to regions of blind darkness : to a greater darkness than that go they who are devoted to the worship of the manifested nature as *Hiranyagarbha.*

ANANTA'S RENDERING.

12. Those persons who worship the *non*-creator, saying that God is not the creator, the world is created, preserved and destroyed by its own inherent nature, or who hold the doctrine that soul is a phenomenon like the intoxicating power of wine and consequently there are no rebirths, enter into groping darkness ; and to a greater darkness they go who, without cleansing their hearts by works, and not knowing their impurities, are blindly absorbed in the pursuit of spiritual knowledge.

Shankara's Commentary.

12. Now desirous of teaching the collective and conjoint worship of the manifest and the unmanifest, the text censures the exclusive worship of each. They enter into blind darkness who worship *Asambhûti.* The creation is called *sambhuti* ; that of which the effect is creation is called *Sambhûti* : that which is not—*Sambhûti* is called *Asambhûti*, *viz*:, nature,

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cause, ignorance, called the unmanifest. Those who worship her, the great unborn, called the unmanifest, the Nature, the Cause, the Ignorance, the Seed of desire and action, the Invisible, they enter into a gloomy darkness appropriate thereto and into a greater darkness than that enter they who are devoted to God in nature (*Kârya-brahma*) called the *Hiraṇyagarbha*.

Ananta's Commentary.

12. The above mentioned statement is further strengthened by three verses, 12 to 14, *Andhamtamah*, &c. It has already been said that they go to blind darkness who worship *Avidyâ*. Now is explained the nature and form of this *Avidyâ*, by the word *Asambhûtim*, &c. *Asambhûti*—there is no *Sambhûti*, *i. e.*, there is no being by whom the world is created, preserved, &c. *Asambhûti* must have this meaning, as *Sambhûti* means creator, &c. Those who hold that God is not the agent in the creation, preservation, &c., of the world, but that by its own nature it is produced, preserved and destroyed, those who worship the *Âtmâ* in this way, enter into blind darkness. Because the *S'ruti* says: "From whom all these creatures are produced, by whom being born they live, &c., to whom they go, they enter:" and the above mentioned persons contradict this *S'ruti*. So has also Lord *Kṛishṇa* said: "The *Asuras* say the world is untrue, is not governed by laws of virtue and vice, is without any God or Ruler, is produced from the union of *atoms* (or male and female); and say that nothing else but Desire has caused it. They, holding such opinions based upon gross perception only, are of evil conduct, of small intelligence, of cruel deeds, and born for the destruction of the world. These fools, obtaining the birth of an *Asura* in each successive incarnation, and not attaining Me, O Son of *Kunti*, go consequently to lowest states." (XVI. 8. 9. 20). The rest of the verse is like the previous one. Or the meaning is this. There is no intelligent *Âtmâ* endowed with the qualities of *Yama* and *Niyama*, &c. All souls are like bubbles in water. The intelligence is an accidental

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quality like the intoxicating power produced in wine by fermentation. The *Bauddhas*, holding such evil doctrines, are being censured by this verse. Those persons who worship *Asambhûti*, *i. e.*, who hold as a firm *dogma* that there is no rebirth (*na Sambhûti*), that there is no incarnation of a person once dead, and consequently who hold that on death we become liberated (*mukti*) verily, they enter into blind darkness. And similarly those who are devoted to *Sambhûti*, *i. e.*, the creator, the supreme *Deva*, who are absorbed in Him, and do not perform works, who, not knowing the impurities of their intellect, are engaged in the pursuit of the knowledge of *Âtmâ* only, *i. e.*, who hold that *Âtmâ* only exists, that there are no such things as works, and that there is no connection between *Karma-kânda* and *Jnâna-kânda*; such persons enter into a far (*iva*) greater (*bhuya*) darkness than blind darkness.

Or the meaning may be this. Desirous of combining the worship of the *Manifest* and the *Unmanifest*, this verse censures the exclusive devotion to either alone. Therefore *Sambhûti* means creation, the production of effect: the opposite of this is *Asambhûti* or *Prakṛiti* or the cause called Unmanifest. Those who worship that *Asambhûti*, called the Unmanifest, the cause, or *Prakṛiti*, which is the seed of ignorance, desire and work, which is invisible, go to a corresponding blind darkness, *i. e.*, fall into the cycle of births and deaths. And those who worship *Sambhûti*, the *Brahman* in its effects like *Hiraṇya-garbha*, &c., enter into a far greater darkness than the last.

SHANKARA'S RENDERING.

13. They say the result of the worship of *Hiraṇya-garbha* is different (as by it one attains the psychic powers, called *animâ*, &c.) and they say the result of worshipping the Unmanifest is different (since by it one gets *Prakṛiti-laya* or *mukti* in the shape of absorption in nature). Thus have we heard from the wise ones who have explained both to us.

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ANANTA'S RENDERING.

13. Different they say is the fruit of worshipping *Sambhûti*, and different is the fruit of worshipping *Asambhûti*. This we have heard from the wise who have explained both to us.

Shankara's Commentary.

13. The *S'ruti* now mentions the different or partial results of the worship of each separately, thus showing the reason for worshipping them both conjointly. They say (*ahu*) the fruit is verily different of worshipping the *Brahman* in its effects, *i. e.*, they have explained that the fruit of such devotion is the attainment of psychic powers, called *animâ*, &c. So also they say the result is different if one worships the Unmanifest, for the authors of the Purâṇas say that by such worship one enters the state of *Prakṛiti-laya* or absorption into nature—the state of blind darkness mentioned in the text. Thus have we heard from the sages the different fruits of the worship of *Avyâkṛita* and *Vyâkṛita*, from those who have explained it to us.

Ananta's Commentary.

13. Now the *S'truti* explains the different fruits of each which is the reason why the worship of both should be combined, *Anyad*, &c. The wise say that the fruits of worshiping *Sambhûti* or *Brahman* in nature is different, *i. e.*, one gets thereby the psychic powers like *Animâ*, *Laghima*, &c. Similarly, the fruit of worshipping *Asambhûti* is said to be different, that is the worship, of the Unmanifest leads to blind darkness. For thus sayeth Lord *Kṛishṇa*. "Those whose heart is engrossed in the *Avyakta*—the Unmanifest, suffer many pains." *Iti*, &c. Thus have we heard of the wise, who have explained to us the difference in the results of the worship of *Sambhûti* and *Asambhûti*.

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SHANKARA'S RENDERING.

14. Who knows that he should combine in himself the worship of both the Unmanifest, which is indestructible, and the Manifest, whose effects are destructible, such a one through the worship of *Hiraṇyagarbha* overcomes death, (*i. e.*, all weakness and want of power by acquiring *Siddhis*,) and, through the worship of the Unmanifest, enjoys the partial Immortality of being assimilated to nature.

ANANTA'S RENDERING.

14. The *Yogi* who knows the supreme God, the creator of all, as well as the destructible physical nature, who knows collectively both this perishable body and the imperishable soul in it; who knows the real and the unreal, he, through his perishable body, by performing with it good acts, purifies his heart, and by the knowledge of God becomes immortal, and gets liberation.

Shankara's Commentary.

14. Because this is so, therefore it is reasonable that the worship of *vyakṛta* and *avyakṛta* should be combined in one person, as then only does it lead to the proper end of man. Therefore, says the text, " He who knows both together the created nature and destruction, &c." " By destruction"—by that whose products have the attribute of being subject to destruction: here by a figure of rhetoric, the attribute stands for the thing possessing the attribute. By the worship of such destruction having crossed over 'death,' *viz.*, imbecility, and vice produced from sins of lust and the like; he obtains the fruit of possessing psychic power like *animâ*, &c., by worshipping *Hiraṇyagarbha*. Thus having transcended

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'Death' in the shape of want of power, &c., he, by worshipping the *Asambhûti* or the Unmanifest, enjoys Immortality by being dissolved into nature (*Prakriti-laya*). In the text, *Sambhûtim cha vinâsam*, &c., the negative particle अ should be supplied, *i. e.*, the text should read thus :—*Asambhûtim cha asvinâm*, &c. Because the fruit '*Asambhûtâ—mritamasnute*' he attains Immortality through *Asambhûti*, it shows that *vinâsâ* refers to *Sambhûti*.

Ananta's Commentary.

14. Having shown all this, the *S'ruti* now draws the following conclusion from all that has been taught above. *Sambhûti*,—the Supreme Spirit, the *Parabrahman*, who is the one sole cause of the production (*sambhava*) of the whole universe. *Vinâsâ* :—that whose quality is to be destroyed, that which is liable to destruction. It is formed by adding the affix *ach* (अ) to the word *vinâsâ*, the resultant form being, however, the same (see *Pâṇini*, V. 2. 127.) That is, it means the body that is liable to destruction so also the world. The *Yogî* who knows (*veda*) both together (*saha*), *i. e.* having made them both one, namely the soul that dwells in the body and the body, who discriminates between the real and the non-real, who knows "I am separate from the body, the conjunction with body is for the sake of suffering the fruits of works," and who by so knowing, with his body (*vinâsena*) acquires good, motiveless deeds (*nishkâma*), which give rise to spiritual knowledge, and ultimately consigns all those deeds to God, such a wise one by the destructible (*vinâsena*) fragile body, through the performance of pure and good works, having crossed death, *i. e.*, having purified the inner organ by removing its impurities, enjoys immortality through *Sambhûti* or through the knowledge of *Âtmâ*. He obtains liberation.

Or this verse may have this meaning. This verse teaches the concurrent worship of both *Sambhûti* and *Asambhûti*, because both go towards the attainment of the particular purpose in view. In this verse the negative particle अ has been elided

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by *Panini*, VI. 3. 109, before the two words *vinâśa* and *vinâśena*; *i. e.*, those words are really *avinâśa* and *avinâśena*. This elision must be inferred as the context requires that *vinâśa* should mean *Asambhûti*, and therefore should mean *avinâśa*, because *Asambhûti* is not destructible. He who conjointly worships or knows both the *Sambhûti* and the *avinâśa*, the Manifest and the Unmanifest; that *Yogî* by means of the worship of the indestructible, the Unmanifest, having crossed or overcome death, *i. e.*, want of power arising from the guilt of irreligion and lust, enjoys or obtains, through the worship of *Sambhûti* or *Hiranyagarbha*, the Immortality of the *Prakriti-laya*.

Or *Sambhûti* may mean *Hiranyagarbha* and other Gods, because they are existent (*sambhavati*). By the worship of *Sambhûti*, namely, *Hiranyagarbha* and other deities, having crossed death, *i. e.*, having removed the impurity of the inner *organ*, he enjoys Immortality or liberation (*mukti*) through the worship of the Indestructible, the *Paramâtmâ*, the Supreme Spirit, who is free from the fault of birth and decay (*vinâśa*); that is, by obtaining the knowledge of the Supreme Spirit, one becomes liberated. In this explanation, the order of the words in the text has been reversed, and the text is read *sambhutya mrityum tirtvâ, avinâśena amritum aśnute.*

SHANKARA'S RENDERING.

15. Thou Nourisher! Open to me, a worshiper of Truth, the door of Truth concealed by the golden disk of the luminous photosphere; so that I may see the *Satya-Purusha* dwelling in Thee, O Sun!

ANANTA'S RENDERING.

15. (Having thus fitted himself, by theory and practice, the *Yogî* prays for the vision of God)—The face of God, the best of Beings, the Imperishable, residing in the orb of the sun, is covered by the luminous sphere that enshrounds the sun. O God, O

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Nourisher of Thy devotees! remove that veil of light, so that I, the worshiper of Truth, may see Thee.

Shankara's Commentary.

15. The highest result attainable through human objects and celestial knowledge, according to the Scriptures, culminates in absorption into nature (*Prakṛiti-laya*). So far extends the circuit of worldly life, *i. e.*, the sphere of *Karmic* forces causing transmigration. Beyond that, is the sphere of the renunciation of all desires and devotion to pure knowledge which teaches that all that exists is Self only, as taught in a former verse. Thus two sorts of Vedic teachings have been described here, *viz.*, the doctrine of work (*pravṛtti*) and the doctrine of renunciation (*nivṛtti.*) This two-fold doctrine is taught in other Upanishads also. Thus in (*Bṛhadâraṇyak Upanishad*) that portion of the *Brâhmaṇa* which ends with the *Pravargya* sacrifice is adapted to explain all the rules of positive duty and negative virtues relating to the Vedic doctrine of activity. The other portion of the *Bṛhadâraṇyaka* is meant to teach the Vedic doctrine of cessation of works. In the text, "he who knows both knowledge and ignorance together, (verse 11)" is taught the knowledge of inferior *Brahman* appertaining to works, beginning with the ceremonies to be performed at the time of birth and ending with the rites at the funeral pyre, performing which one should desire to live for hundred years. In the above verse it is also said that he enjoys the ambrosia of Immortality through knowledge by crossing over death through non-knowledge. Now, in the present verse, is explained the path through which Immortality is to be enjoyed. Thus the *Bṛhadâranyaka* says, V. 5. 2:—"That which is truth, that is *Âditya*, the *Purusha* which is in that luminous orb and the *Purusha* which is in the right eye, both are truth (*Satya*)." A worshiper of *Brahman* who has duly performed all the various works, when the time of death approaches, prays thus to the soul of Truth in order to obtain an entrance for himself into that luminous sphere.

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Hiranyamaya—like as if it was golden and full of light, concealed or covered by such a golden screen, *i. e.*, covered by the photosphere of light, hides the face of truth, *i. e.*, the 'face' or entrance to *Brahman* residing in the solar orb is enveloped (*apihitam*) or closed by this golden screen or photosphere. *Tattwam:*— *O Pushan* remove or open (*apvrnu*) Thou that screeneth, for me (*Satyadharmaya*) who am a worshipper of Truth by worshiping Thee, O Truth, for Truth is my religion, so that I may see Thee, *i. e.*, approach Thy Soul of Truth. The word *satyadharma* may mean also the establisher of the religion of Truth, in that case the verse should be translated, *O Pushan* open Thou that door so that I may see the establisher of the religion of Truth.

Ananta's Commentary.

15. Having, in the preceding verses, taught to the *adhikâri* (disciple) the nature of the Supreme Spirit, in the remaining portion of the book is taught the means of liberation (*moksha*) which consist in the direct perception of *Brahman*. The direct preception or God-vision does not take place merely by reading or hearing. Moreover, by mere God-vision there is no *moksha*, it is a means only; the *moksha* is obtained only through the grace of the Lord. For, says the *S'ruti*, (*Kath.* V. 1. 2. 23.) "The *Átmâ* cannot be gained by knowledge, nor by understanding, nor by manifold works and science. Whom He elects, by him is He gained; for him this *Átmâ* reveals Its own truth." Therefore a person who has studied the science of Spirit and cogitated over it, should pray to the Spirit for His realisation or vision, and similarly a person who has obtained the vision of Spirit, and has seen Him face to face, should pray to him for obtaining *moksha* or liberation. The remaining verses, *Hiranya*, &c., show the mode in which the Lord should be addressed in prayers. In this hymn, worship in the form of *Áditya* is taught *Hiramayena Patrena*, &c.

The *metre* is *Anushtup*. That which is like gold is called *Hiranmaya*, that is full of light. *Pâtram*:—vessel, from the

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root *pâ* to 'drink,' that in which something put is drunk: that in which the rays abide is also called *pâtra*, *i. e.*, the solar disc or orb. By that luminous orb or photosphere is covered (*apihitam*) the face, *i. e.*, the whole body of the Truth, of the glorious God, the Highest Person, the Indestructible, the dweller of the solar orb; the form being assumed as a kind of veil. The face which is so veiled by the curtain of light, O *Pushan!* (who feeds *pushnâti*) O Feeder and Nourisher of Thy devotees! O Supreme Spirit! do Thou unclose, do Thou unveil! Why? *satyadharmaya drishtaye.* He who holds (*dhârayati*) or ponders in his heart, over the form consisting of Truth, (*satya*) knowledge and bliss, is called *satyadharman:* "for the sake of such a person" will be, *satyadharmaya* (in the dative case), as *satyadharmasya.* The meaning is, "open Thy face for the vision (*drishtaye darshanaya*), of Thy devotees like myself who cherish Truth in their hearts." That is, become visible or manifest. The word *drishtaye* is dative singular of *drishti* which is formed from the root *drisir* to 'see', by the addition of the affix *ktin* (ति) forming the abstract noun. The श is changed into ष by VIII. 2. 36, the त is changed into ट by *Pâṇini*, VIII. 4. 41 दृश्+ति (दृश्+:ति दृष्+टि). This is the *Rishi's* prayer.

Shankara's rendering.

16. O Nourisher! O the Sole-Mover! O Thou Controller! O Thou Appropriator of all lives and rays! O Thou Child of *Prajâpati*! disperse Thy rays and lessen Thy heat and light, so that I may see Thy most propitious form. I do not beg this as a servant but as an equal, for the *Purusha* that is there in Thee, that am I.

Ananta's rendering.

16. O Nourisher! O Thou Sole-Knowledge! O Thou Ruler! O known to the wise! O beloved of the Lord of creatures! illumine my rays and expand my know-

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ledge. So that I may see, through Thy grace, Thy most auspicious form. The *Purusha* that is in the orb of the sun and in other forms, verily that am I.

Shankara's Commentary.

16. O *Pûshan*:—The sun is so-called because it supports (*poshayati*) the universe.

Ekarshe:—O One—*Rishi*—the only One that moves (*rshati*) or goes.

O Yama! O Controller! so-called because he controls (*sanyamanat*) all the various worlds. *O Suryah*! O Attractor! —he is so-called because he withdraws or attracts to himself (*svi-karna*) all the rays, all the vital forces and fluids.

O Prajâpatya?—O son of *Prajâpati*! withdraw (*vyah*) *i. e.* withhold all Thy rays (*rasmin*), and diminish (*samuha*) *i. e.* collect together all Thy 'splendour' (*tejas*), *i. e.* Thy heat and light. So that I may see Thy gracious and most auspicious form, Thy most beautiful form. Verily I do not ask this favour from Thee as a begger or a servant, but of right, because that *Purusha*, which is in Thee, is the same as I. That Being, dwelling in the orb of the Sun, whose limbs consist of the several *Vyâhritis*, is called *Purusha*, because it has the form of a man; or it is so called because by it in the shape of vital forces, the intellect and Self has filled (*pûrṇa*) the whole universe; or it is so-called because it dwells in the body.

(*puri-Sayanât*) *Sohamasmi*:—I am verily that, I become verily that.*

Ananta's Commentary.

16. The same thing the *Rishi* asks in more explicit terms. *Pushan*, *&c.* The metre is *ushuik.*

O Pushan! O Nourisher! *O Ekarshi*! This word is a compound of *Eka* and *Rishi*, he who is the one sole *Rishi*. *Rishi*

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* Of this Satya-Purusha, the *Vyâhriti Bhu* is the head, *Bhuvah* are the arms, and *Swah* are the feet. *Anandagiri.*

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comes from *Rish* 'to know,' O thou the principal Intelligence! *O Yama!* He who regulates (*yamayati*) is called *Yama;* as says the *S'ruti.*—"He who controls (*yamayati*) from within is *Brahman*" &c. O Controller! *O Surya!* He who is knowable by the sages (*Sûri*) is called *Surya:* it is formed by adding the *Yaddhita* affix *yat*, to the word *sûri:* the final इ of which is elided by *Pânini*, VI. 4. 48. (सूरि+य=सूर्+य). O Thou known only by the wise! *O Prâjâpatya;* The Lord (*pati*) of creatures (*praja*) is called *Prajâpati.* His other name is *Hiranyagarbha* (the first emanation of *Brahmâ*). *Brahmâ* is said to be beloved by *Prajâpati*, because *Brahmâ* first instructed him in the *Vedas*, as says *Svetasoa S'ruti:*—"He who first created the *Hiranyagarbha Brahmâ*, and taught him all the *Vedas.*"

O Thou beloved of *Prajâpati! Vyuha raśmin Samuha tejah:* illumining my rays, (*raśmin*) expand (*vyuha*) all Thy brilliancy, that is to say, expand Thy external appearance and my knowledge. So that I may see (*paśyâmi*) through Thy (*te*) grace, that (*tat*) most auspicious form of Thine (*yat te rupam kalyan taman*) the most propitious form; the *Smriti* says "He is the auspiciousness among all auspiciousnesses." Or this line may mean, *O Nourisher*, O One Knower! O Regulator! O known by the sages! O Sun of *Prajâpati* or *Dharma*, in the shape of *Nara—Nârâyana!* Disperse (*vyuha*) Thy rays which falling on my eyes prevent them seeing Thee and lessen (*samuha*) Thy brilliancy (*tejah*), that is, adapt it so that I may be able to see. The rest is like the above.

In what way wilt Thou see, is taught in the next line. *ya &c.* That *purusha* (one who dwells—*sete* in the bodies—*pûrska*,—is *purusha*), that being that dwells in the orb of the sun, that *purusha* that dwells in other bodies as well, that *purusha* am I: that is, the being dwelling in the orbs of the sun and other forms is one with the luminous being that is in my heart. The sense being that I see Thy form in this way. The purport being that the means to liberation consists in the consciousness alone of such unity.

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The word *asâvasan* is formed by combining असौ and असौ. By the rules of grammar, the final स् ought to have been omitted, but is not, by another rule which says *y* and *v* are not elided when they are final in a *pada* and occur between two vowels. See Panini, VIII. 3. 19 &c.

SHANKARA'S RENDERING.

17. Let my *Linga-S'arira*, consisting of seventeen members, on leaving this body, go to the *Sûtrâtma*, let my *Sthûla-S'arira* be consumed to ashes by fire, *Om*! O Protector! preserve me! O mind! remember what I ought to remember now, remember what acts I have done in my studentship and family life.

ANANTA'S RENDERING.

17. Now of me dying, let my individual *Prâṇa Vâyu* resolve itself into the great ocean of Life, let my *Linga-S'arira*, purified by knowledge and works, go out of this body! Let my *gross* body be reduced to ashes. *Om*! O my mind, remember that which ought to be remembered at this juncture, remember the various thoughts thought by thee up to this time, and remember all the acts that were done by thee since thy childhood! Remember thy acts, O mind! Remember! Remember all that I have done since my childhood.

Shankara's Commentary.

17. '*Vâyur anilam a mṛtam*':—Now of me dying, let the '*vâyu*'—'the vital force' or *Prâṇa*, abandoning this individual body, (*adhyâtma*), dissolve itself into the universal body called *âdhidaivata*, the natural fountain of all life; the great fluid, the great Immortality, the *Sutrâtma* or the cosmic life. The word 'resolve itself or obtain' should be supplied in order to complete the sense. This is a hint showing

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that the vital airs should go out, being purified by knowledge and work. (The *Vâyu* of all persons does not mix in the universal reservoir, it is only those who are pure, whose *Linga-S'arira* undergoes complete disintegration as soon as death ensues.) This is to be inferred from the fact that the person is capable of claiming entrance into the solar region. '*Athedam &c.*'— Now may this gross body, being offered as a sacrifice to fire, be resolved into ashes. "*Om krato &c.*" In prayers, *Om* stands as a symbol for Truth, and is a name of fire, though as a fact *Brâhman* itself is called *Om. O krato!*—Oh mind, whose function is willing, remember that which ought to be remembered at this juncture, for, the time has approached very near indeed, so remember all the past deeds done up to this time. O Fire! remember those works which I have done from my childhood upwards. The repetition is for the sake of emphasis.

Ananta's Commentary.

17. "Now of me dying let the vital forces (*vâyu*), leaving this individual body, go to the Universal Body, the Great Life (*Anila*)," and for this purpose the *Rishi* prays as follows:— *Vâyuranilam &c.*

Of the Ineffable Word *Aum*, the stay of the *Yogis*, the Supreme, the *Brahman*. called the Glory, having the attributes of non-grossness &c., the seer is *Brahman*, the metre is *gayatra*, the *devata* is the Supreme Spirit, it is the *S'abda-Brahma* (the Word God), to be uttered in commencing and ending all recitals, and should be employed in sacrifices and burnt offerings, &c., in *S'ânti* and *pushtik* ceremonies and the like. The *Yogi* reminds his mind by these three words *Vâyu*, *anila* and *aum*, of the sacrifices performed by him. This is the introduction.

O Thou Supreme Spirit! of me dying let the *Vâyu* (resolve into the universal *Vâyu*). Here the word *Vâyu* means the *Prâṇa-Vâyu* (the vital force), and is taken as a representative of the seventeen inner organs forming the subtle body,

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(five organs of action, five organs of perception, five vital airs, mind and intellect). May the *Prâṇa* forming the *Linga-S'arira*, consisting the 17 members, renouncing the garb of Individuality, obtain the universal form, the Soul of all, the Immortal, the *sutrâtman*, the Great Life (*Anilam*), the Principal Life. As says the *S'ruti*—" *Vâyu*" verily exists, *O Gautama*! by its cords; by the cords of " *Vâyu, O Gautama*! by its cords, this world and the next world, verily all creation, are supported and strongly bound together." The sense is, let the *Linga-S'arira*, purified by knowledge and work, go out of the body. Afterwards let this gross body be thrown into the Fire, and let it be reduced to ashes (*Chashmânta*, that whose *anta* or end is ashes only), having fulfilled its mission. *Aum*:—is a symbol, it is here the name of Agni, the All-Truth, in no way different from *Brahman, Om.* O mind (*kratu*, whose function is to will), remember all that I ought to remember, the time for remembering that has arrived, therefore remember thou whatsoever hath been done by me in my studentship and family life. Having done so, remember also, remember, O mind, whatever sacred duty hath been accomplished by me since my infancy up to this time. The repetition is for the sake of respect.

Or, to remove the doubt in which one falls when he actually sees the body being reduced to ashes, and thinks that the body being destroyed, the *Brahman* that dwelt in it must necessarily be born and die again, the verse may be construed by the sense that though this body may appear to be reduced to ashes, yet the Supreme Spirit, that dwelt in it, is not touched by the fault of birth and death. How do you show this? By reversing the order of words and their sequence and cases in the verse thus: *anilam—anilah, amritam—amritah.* Since *anila* the Great Life, and *Vâyu* the *Prâṇa* are both immortal, so *Brahman* is also immortal, what question can there be as to the immortality of *Brahman*? Thus Its purity from birth and death is established by *a fortiori* reasoning. If it be doubted how immortality is possible for the worldly *Vâyu*; since it is merely figurative, then the immortality of God is

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also of the same nature: to this we reply, that though the body is destroyed, yet the non-disappearance of *Vâyu* is known by its effects. As says the *Brihadâranyaka S'ruti*:— *O Gautama!* By the cords of *Vâyu* this world and the next and all the creatures in them are sustained. If the *Vâyu* does not work, all Gods become confused: the *Vâyu* is the only deity that never sets or ceases to work."

The sage then prays to *aum am! &c.* *O Krato!* O intelligence, having the qualities of protecting, &c., remember me! Remember the prayers and contemplations &c. performed by me. The repetition is for the sake of distinctness, for Yaska has said that by repetition a particular meaning is brought out. The remembering by the Supreme Spirit is a sign of grace to the devotees. Thou art the means of that. The word "aum" comes from the root अव् 'to protect.' To the root *av* is added the affix *manin* by *Panini*, III. 2. 75. Then the final syllable of *manin* is elided. The changes undergone are represented by the following equation:—अव्+मन्=अव्+म्=अ+ऊ+म् (Panini VI. 4. 20,)=ओम् 'Protector.'

SHANKARA'S RENDERING.

18. *O Agni,* lead us by the good path, (the *Deva yâna* path, from which there is no return), so that we may obtain the fruits of actions. O Effulgent! Thou knowest all our works and thoughts. Take away and destroy our crooked sins from us! We offer Thee our best salutations; (as we are unable to give Thee anything better).

ANANTA'S RENDERING.

18. *O Agni!* Guide us by the good path (the *Devayâna*), that we may obtain the treasure (of salvation). Thou knowest all our thoughts and deeds. Destroy all our crooked sins. For the sake of being purified from that, we offer Thee our best salutations.

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Shankara's Commentary.

18. By this verse again the dying Soul prays for clear passage. "*Agne naya*"—O Fire, lead Thou by the good path (*supathâ*) by the pleasant passage. The word *supathâ*, 'good path,' is an adjective showing that the other path called the "Southern path" is to be avoided. I am disgusted with the southern path wherein there is a constant circle of births and deaths, therefore I again entreat Thee to lead me by that beautiful way which is free from transmigration. "*Kâye*"—for the sake of wealth, *i. e.* for the sake of enjoying the fruits of action, "*Asman, &c.*"—O Effulgent One! Thou knowest (*vidvân*) all (*visvani*) these works (*viunani*) or thoughts and dispositions consisting of the above mentioned fruits of duty. Moreover, destroy (*yuyudhi*) and purge away from us (*asmad*) the crooked (*juhuraṇam*), the evil sins (*enah*); the sense is that thereby we, becoming pure, may obtain the desired end; but unfortunately now we cannot serve Thee fully (*Chuyishtham*) with due rites. Therefore we offer (*vidhema*) or serve Thee (*te*) with *namas* only, *i. e.*, by merely *uttering* the word "Salutation;" (for not having the physical body, we cannot even bow down to Thee in salutation, but can only utter the word salutation.)

Ananta's Commentary.

18. Having thus prayed to obtain direct vision of God, the sage prays to Him as the tutelary Diety of Fire, in order to obtain emancipation. *Agni, &c.* As says Kâtyâyana Smriti: "*Agastya drishtâjneya devatyâ anteyajnan yogî smarayati.*"

O *Deva!* having the qualities of playfulness, &c., O *Agni!* O God manifest as the symbol Fire! lead (*naya*) and carry us by the good path (*supathâ*), the beautiful road, the way of the Gods (*Devayâna*). 'The good path' implies that the other path called the Southern Path is to be avoided. We pray to Thee therefore O *Agni!* because we are disgusted with the Southern Path, the path of eternal births and deaths.

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Therefore lead us by the happy way, free from the evils of rebirths and reïncarnations, who are endowed with the fruits of works. The word सुपथा is the instrumental singular of *supatha.* Its regular declension ought to be *supathena*, because though पथा is regular, 3rd case singular of—पथिन्, yet *supatha* is a compound and ends in अ, by rule V. 4, 74 of *Paṇini,* its 3rd singular ought to be सुपथेन. But the contrary use in the text shows that the *samâsânta* rule is not invariable, the final अ being optional, as it is not employed in the very first *sûtra* of *Pâṇini*, where the compound अदेङ् ends in a consonant.

Why does the sage pray to be led by the good path? *Râye* : for the sake of getting wealth in the shape of final liberation. What is Thy nature, O *Agni?* Thou knowest (*vidvân*) all (*viśvâni*) works (*vayunâni*), and intelligences. *Jahurṇam*:— crooked : it is derived from the root *hurchhâ* to be crooked ; by a reduplication of the root and affixing *śânach*, it means crooked; deceitful, obstructing. *Enah* :—Sins *asmatasmattat* 'away from us.' *Yuyudhi* :—separate, remove, destroy. This is derived from the root *yu* to separate, being *adâdi*, the *vikaraṇa śap* being elided, there is reduplication, then is added हि the sign of the imperative mood, *hi* being changed to *dhi* in the *Vedas* for the sake of being purified from that *Te* :—thee. The substitute *yushmad* comes because it is *anudâtta*. *Bhuajishthâm* :—best, *Nama uktim* words of salutations. *Vidhema*:—we may do. The purport is, that to salute Thee who art so great a help in accomplishing our dear objects of desire, is the only requital we can offer Thee as taught by traditional usage, it is not a return for the services Thou hast rendered to us, for these can never be adequately requited.

Or this verse may mean—O Brilliant *Agni* ! lead (*naya*) us by the good path, which is free from transmigration, and known as the path of light &c., so that we may obtain the wealth (*râye*) *i. e.*, the treasure of salvation *i. e.*, be Thou the giver of liberation. Liberation from what? From the

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round of transmigration, O God! For Thou knowest (*veda*) all good works (*vayunahi*) performed by us to entitle ourselves to liberation, " *vayunam* means work or Karmas " says the *Nighanta*. Or *vayunâni* may mean wisdom or acts for acquiring *Brahma-jnâna* (*i. e.*, understanding, pondering over *manana*) and profound meditation upon Spiritual Truths. For the word *vayuma* means wisdom in the following *sloka* of *Bhâgwata* :—" *Na tvad dattyâ vayunâyâ.*" If it be asked how can there be thy liberation since Thou art bound by thy karmic destiny? The text replies *juhuram* &c., *i. e.*, give us liberation by destroying our sins, lessening their weight, and making us free.

Because the doing even of a little sin throws one into the cycle of transmigration. The word "*juhur*" is derived from the root '*hvar*' 'to walk,' by reduplication, as if it was a root belonging to the *Huâdi* class, and means 'constant walking to and fro.' This is a *Vedic* exception. *Enam* :— sin; *i. e.*, such a sin as causes constant coming and going (*juharâṇa*), *i. e.*, evil deeds. Those deeds remove (*yuyundhi*) from us (*asmat*) O God! we offer Thee our best salutations, because we cannot requite Thee in any other way.

A discussion (*Shankara*).

With regard to the verses " by *avidyâ* crossing death, one attains Immortality through *vidyâ*," " by destruction crossing death, by *asambhuti* one enjoys Immortality." As this may seem open to doubt, we shall further attempt to give an explanation. We shall first state the nature of the doubt that might be raised, which is as follows :—

Objection :—By the word *vidyâ* is meant primarily knowledge relating to the Supreme Self; why is it taken in a different sense here, and why does not the word *amṛita* mean complete Immortality following from such knowledge? If it is urged, that as a matter of experience these two cannot combine, because the works and knowledge of the Supreme Self are opposed to one another; we say, True; the opposition

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is not self manifest; for both opposition or non-opposition depend upon the authority of the Sacred Scriptures. Just as the performance of sacrifices (*avidyâ*) and the worship of Brahman (*vidyâ*) are matters of scriptural proof, so also the question of their opposition or non-opposition is a matter for authority, and not inference. Thus as it is learned from the Scripture "thou shalt not kill any creature;" so that very Scripture makes an exception by declaring "Let beasts be killed in sacrifice." So let it be in the case of *vidyâ* and *avidyâ*, that is let there be a combination of *vidyâ* (spiritual knowledge) and works (*karma*).

Reply:—No, that cannot be, because another *S'ruti* says:—"those two, ignorance (*avidyâ*) and knowledge (*vidyâ*), are known to be far asunder, and to lead to different goals." (Kath. I. 2. 4).

Objection:—No, there is no opposition between *vidyâ* and *avidyâ*, as the *S'ruti* couples them together, in the text *vidyan cha avidyan cha.*

Answer:—We reply no. There is threefold opposition in these, *viz.*, opposition in their respective causes, essences, and results.

Objection:—It being impossible to hold that opposition or non-opposition between *vidyâ* and *avidyâ*. Either is optional (for that rule of interpretation does not apply here by which two contrary precepts are held optional, such as, let a man sacrifice before sunrise, let a man sacrifice after sunrise, these are interpreted to mean that the time is optional with the performer); it therefore follows that there is no opposition between *vidyâ* and *avidyâ*, as the rule of conjoining these shows. To this we reply.

Answer:—No, because there is the text of the *Katha-upanishad* to the contrary, showing that both cannot consist.

Objection:—Let *vidyâ* and *avidyâ* be in the same person in succession, at different stages of his life.

Answer:—No. Because when knowledge arises, ignorance having disappeared, there can no more be an experienc-

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ing of ignorance. One who knows that fire is hot and luminous, is ever afterwards incapable of thinking that fire is cold, or non-luminous.—Similarly in the case of one enlightened by knowledge there can never again arise ignorance, doubt or false knowledge. For the *S'ruti* says that grief and delusion are impossible, for such a one; because "when a man knows that all things are even as the soul, when he beholds the unity of the self then there is no delusion, nor grief." Thus there being no possiblity of *avidyâ* co-existing with *vidyâ* we say that the sacrificial works also, which are concomitants of *avidyâ*, cannot exist for one who is illumined.

As regards the text "He enjoys Immortality, verses 11 and 14, the Immortality spoken of is only relative. Moreover if by *vidyá* in these verses be meant the knowledge of the Supreme Self, then the beginning of the passage to solar region &c., becomes a redundancy. Therefore it follows that *vidyá* in these verses should be taken as synonymous with prayers and inferior knowledge, and the sense conveyed is that sacrifices should be combined with prayers, and not with the knowledge of the Supreme Self; as we have already explained.

FINIS.

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NOTES.

Introduction. Almost all *Vedic Mantras* are used for performing sacrifices or some acts connected with sacrifices and other Kâmya works. Thus some *Mantras* are recited while *Kusagrass* is cut, others while the sacred *soma* is pressed, and so on. But these Iśâvâsya Verses are not used for such purposes. The *Átmâ* is not a *Karma-śesha* or the product or effect of an act, all *Karma-śesha* objects are divided into four classes *viz.*, 1. *Utpâdya, Visible,* purely artificial as *Purodâsa cakes &c.*, 2. *Vikârya,* only modifications of the original as *soma-juice*, 3. *Ápya* objects which, though, neither capable of artificial change, nor modification, and which though always remaining unchanged, become objects of human act by being capable of acquisition ; such as *Vedic Mantras.* The *Mantras* are eternal, but they may be acquired by human acts. 4. *Sanis-kârya* :—Objects which are capable of purification, as barley &c., The objects governed by all transitive verbs must fall within one of the above categories : and so is the case with all sacrificial acts. But not so with *Átman.* Not only is it not an object, it is not even an agent, for it is not *Kartâ* nor *Bhoktâ* (agent and enjoyer). So it is above all relationship to acts. It is in fact opposed to acts, for even a temporary realization of the universality and unity of *âtman*, makes one disgusted with works and turn his face from these. Nor can these *Upanishad Mantras* be employed in *Japa,* &c., because all *Upanishads* have only one object in view—to teach about *Átman.* The *tâtparya* or the real aim or object of a document or book is understood by Six signs, *viz.*, 1. *Upakruma and Upasanhâra* :—introduction and conclusion. 2. *Abhyâsa* :—repetition. 3. *Apûrvatâ* :—statement of a new, unprecedented proposition. 4. *Phalam* :—the fruit or object gained. 5. *Arthavâda* :—explanatory statement showing the importance of a thing or rule by its eulogy, and by censuring its contrary. 6. *Yukti upapatti* :—demonstration or reason. Applying these

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tests, we find that the scope of this *Upanishad* is also the teaching of the unity of the *Âtman*. Thus its introduction is "by *Âtman* is pervaded the whole universe," and its conclusion is "I am the same *Purusha*" or "He is brilliant, without body, all-pervading &c." 2. The repitition is, "He does not move, He is one, He is inside of all, &c." 3. The unprecedented proposition is "Gods even cannot obtain Him." 4. The fruit of this Knowledge is, "Then there is no delusion nor grief when one sees the Unity." 5. The eulogy and censure are, "They go to regions of Asuras who do not know the *Âtman*," "And doing works let him wish to live a hundred years." 6. And lastly the reason is given in these words "Because *matarisva* or the great life Force even performs all his functions though the help of the *Âtman*." Such is the teaching of all the *Upanishads*. Moreover, other works like the *Gitâ*, *&c.*, quoting from the *Upanishads*, show that this is the object of all *Upanishads*.

Similarly *Karma-kânda* is diametrically opposed to *Jnâna-kânda*: thus while sacrifices ordain the killing of animals, the *Jnâna* oppose it. In fact *Karma-kânda* is meant only for those who have false notions about *âtman*. For Jaimini, the great author of the *Purva-Mimânsâ*, a book devoted to *Karma-kânda*, shows by implication that *karmas* are only meant for those who have not true notions of *Âtman*. Thus in the sixth chapter of *Purva-Mimânsâ*, *Jaimini* shows that one who desires Heaven, who is a twice-born, who is not permanently disfigured by the loss of a limb &c., is alone entitled to perform a sacrifice. This shows by implication that such a man still has the false notion that he is a twice-born, that he is not lame, &c., *Âtmâ* is neither a *Brâhman nor a S'ûdra*, nor afflicted by any bodily affections and defects. With a false notion, one can never desire anything; for the *Âtman* is actionless like space, free from all sorrows, and is the highest bliss; so one who says: Let me have happiness, let me have not pain, or who thinks 'I am able bodied, I have no bodily defects,' &c., has certainly a false notion of his self.

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The four *Anubandhas* spoken of in this book are, 1. *Adhikâri*:—one desirous of removing his ignorance concerning Self, and which is the cause of all sorrows—Such a one is fit to study this science. 2. *Vishaya* :—To prove the unity of *Âtman* and its true nature is the object of this book. 3. *Sambandha* : the connection between the words and the idea they convey of the true nature of *Âtman*, or the subjective concept standing at once as reason and conclusion. 4. *Prayojana* :—Removal of natural ignorance in view to cause the manifestation of the bliss of the True Self as the object of this book, (*Ânandgiri.*)

Verse 1. Though the word ईश is formed by adding an affix meaning agency, yet *Âtmâ* is not an agent. Its connection with Mâyâ makes it appear as agent. The ruler presupposes a thing ruled: and hence the question would naturally arise whether there is no duality in *Âtmâ*. This doubt can easily be dispelled. As there would be as many reflecions of the same object as there are mirrors in a room to reflect it, so Âtmâ, which reflects in all, is the Ruler of all the images that reflect it, being their prototype. (*Ânandagiri*).

According to *Matâchârya* the phrase *tena tyaktena, &c.*, means :—" enjoy all objects by renouncing the idea of thy own proprietory relationship with them : say not 'they are mine." ' The notion that this is mine, I am the owner of it, is *avidyâ* : he only is entitled to *yôga* who has renounced this notion.

According to *S'ankarânanda*, this and the second verse are the principal verses in the whole *Upanishad*, the rest are but explanations and expansions of these. Thus verse 3 explains *mâ-gridha* "covet not," for those who covet riches go to *Âsuric* births ; verse 4 expands the idea of the Ruler (Is), &c. According to him the first half teaches that we should get the notion that all is God, the second half teaches the way of acquiring this notion, namely by renouncing all desires. *Tena* 'by that world,' *tyaktena* being 'taken, *grihatena*,' in the sense of being all god, eat thou (*bhunjîthâ*) or enjoy constantly the bliss of the *Divine* presence.

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According to *Râmchandra Pandit*, *Vâsya* means *âchchhâdite-dûrîkrite* : *i. e.*, the idea of the world should be removed altogether by the idea of God, as the false idea of a snake is 'covered' or removed by the true idea of a rope which was mistaken for a snake. According to *Anandabhatta*, *vâsyam-sarveshu svakâryeshu swakâraṇabhûte nivâsyam.*

Verse 2. In the first verse, three propositions have been laid down. The first half of the verse or two *padas* teach the Divine Truth, the third *pada* enjoins *Sanyâsa* (*vidhi*) for him whose knowledge of Truth is matured, and the fourth *pada* lays down a restrictive rule (*niyama*) for a *Sanyâsi.* In the first *Mantra*, *Jnâna* is taught, in the second *Karma* is enjoined. But lest some one should fall into the error of combining these two and perform them collectively, *S'ri S'ankarâchârya* shows that they are not to be so compounded ; the *adhikâris* being different, and these being mutually exclusive. If a person should say:—"*Jnâna* and *Karma* being two opposites, cannot co-exist at one and the same time in the same person, any more than the duties of a celibate student and the duties of a married man can ; yet they should come in succession, as a student after *Brahmacharya* gets married, a person after acquiring *jnâna* should perform *Karmas* :" we reply that that cannot be, the cases are different and the *adhikaris* are different. If it be urged "*jnâna and karmas* are both ordained by the *Vedâs*, and both are equally pure, therefore there is no opposition between them," we say this is wrong. If it be said "both have no application to the same person," we say 'so is the case here'? If it be said "celibacy and marriage cannot be combined, as there is prohibition," we say "here also there is prohibition. As in the text *na karmaṇa, &c.*," (*Br. Ar.*). If it be said "that prohibition refers to mere *karma* devoid of *jnâna, and* not to *karma plus jnâna*," we say "that is not so, because there is no such qualifying word as 'mere' (*kevala*) in the text." Moreover our own text shows that *karmas* are enjoined to one who has a desire of life, while a *jnâni* is told not to have even the desire of life. Moreover *karmas* can be performed by one who

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has riches, while a *jnâni* is told not to have riches. Therefore it follows that the *adhikâri* of the first *mantra* is not the *adhikâri* of the second *mantra*. Moreover the fruit of these two are different : the fruit of *jnâna* is total cessation of all delusion and grief, the fruit of *karmas* is the attainment of various heavens and states up to the state of becoming a personal God (*Hiranyagarbha*). (*Anandagiri, condensed*).

According to *Uvata*, the second verse applies to the *yogi* who has no desires, he should perform *karmas* in order to get *Jnâna.* "Performing works here in order to get salvation, desire thou to live for a hundred years, by eating healthy, nutritions food : in this way is thy salvation assured, and in no other: the works done in order to obtain salvation do not contaminate, because they exhaust their power in the act of conferring salvation."

According to *S'ankarânanda*, the verse is addressed to one who desires salvation but cannot renounce riches. *Tvayi* :— in the will arise *vairâgya* about riches also in time.

According to *Ramchandra Pandit*, the word *eva* means *kevala*, "merely," that is, 'merely performing works and not desiring their fruits.' This verse is addressed to the same person as the first. Having stated that he who has renounced all desires is entitled to *Sanyâsa*, this verse shows the means of renouncing desires, *viz.*, by the purification of the heart, which depends upon *karma*. For the *Mumuksha* there is no other way than *nishkâma karma*, because the heart being purified by this, one shall be entitled to *Sanyâsa*.

Verse 3. The ignorant not knowing the self, think that *Âtmâ* sins, suffers &c. This false defamation of self is killing the self. (*Anandgiri*).

Uvâta says : This verse applies to those who perform *karma* in order to obtain heaven, &c. Because such persons are born and die again and again, they are slayers of self.

S'ankarânanda says : those who desire riches are *asurâs*, they kill the all-pervading, all-mighty self by coveting riches.

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Râmchandra Pandit says: *asurâs* are those who find pleasure (*ramanti*) in life (*asu*) only, feeders of life only. *Loka* :—localities like hell, &c., and births like birds, beasts, &c. Those who deny the existence of Self are slayers of self.

Verse 4. If the *âtman* is motionless and one, how is it that one goes to heaven and *another* goes to hell: this doubt is removed by saying that it is *manas* that goes; *Âtman* appears to enjoy and suffer by *upâdhi* only. *Âtman* being in the closest connection with *manas*, cannot be an object of cognition to *manas*, in other words since it pervades manas, it cannot be cognised by the mind. All *Vedic* works like *Soma*, milk, are prepared by water, therefore *âpah* or water means figuratively all *karmas* also. The vital functions also are performed through water. The supreme self is the oversoul or the Personal God (*Iśwara*) *or Hiraṇyagarbha* (*Anandagiri*).

Uvata says: It is one in the form of *vijnânaghana*—a mass of all consciousness. It is quicker than mind, because it is the cause that gives the motive impulse to the mind. According to *Uvata*, the word is *arśat* and not *arshat*. It comes from the root *riśati* 'to injure:' with the negative practicle, one who is indestructible is *arśat*, All sacrifices are placed in *Vâyu*, through whom they reach the *Âtman*: *i. e.*, the *Âtman* is the ultimate substratum of all sacrifices, &c.

S'ankarânanda says:—'It does not shake:' *i. e.*, it is not *Vâyu* or *Prâṇa*, 'It is one' *i. e.*, free from the duality of bodies. It is neither body, nor vital force, nor even mind. *Purvam arśat* :—it is gone before, it is all going; *matarisva* means *sûtrâtma*, the collectivity of *Jiva*, it is so called because it gets its existence (*śvasiti*) in the mother (*mâtari*), ether or the great unmanifest: it is the first manifestation, being the power of knowledge and will (*jnâna-kriyâ S'akti*): all the creation is directly produced by *Sûtrâtman*.

Râmchandra Pandit :—*purvam* :—eternal, beginningless: *arśat* :—indestructible. *Mâtarva* :—the life force in the body, it being in the body, the functions (*apah*) perform

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(*dharayati*) their respective works of respiration, digestion, &c. The organs are called *apah* since by it, the *vâyu* receives its various names of *prâṇa*, *apâna*, *&c.*, (*âpyante prâṇâdi sajnâ yabhista âpah.*)

Verse 6. *Uvata* reads *vichikitsati* instead of *vijugupsati*. It means "He has no doubts."

S'ankarânanda says: this verse is a commentary on the third *pâda* of the first verse. He who realizes that he and Iśa are one, does not reproach or praise any one.

Ânandabhatta says:—*jugupsati* comes from the root *gup* 'to protect,' and means "he does not exist to protect his frail body; for having seen the eternal, pure *âtman*, he does not consider *prâṇa* to be the life-giver of the body."

Verse 7. *S'ankârananda* says grief or *śoka* means *vikshepa* or distraction, and delusion or *moha* means *âvaraṇa*, the veil that covers the Self; the two polar forces of the universe—action and re-action, positive and negative.

Râmchandra Pandit:—*vijânatah:*—knowing, *i. e.*, realizing the self by direct *vision*. The *knower of Brahman* having removed *âvaraṇa and vikshepa* (*śoka and moha*), becomes *Jivan-Mukta.*

According to *Ânandabhatta*, *moha* means mental distraction and *śoka* refers to transmigration.

Verse 8. *Kavih*—he who knows the past, present and the future (*Anandagiri*).

According to *Mata* this verse means 'He who knows the *âtman* as above described attains *(paryâgât) âtman*, who is brilliant, all knowledge and bliss, and almighty, &c: and by attaining *âtman*, he becomes *kavih*, allwise, he becomes *manishi* intelligent, *prabhû* all-pervading through power of the knowledge of nature, and *svayambhu*, self existent through the power of spiritual knowledg of *Brahman*: he ordains all things according to their natures, that is, he enjoys animate

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and inanimate nature by renouncing the idea of self-proprietorship; having done works to get eternal years.

S'ankarânanda also favours this interpretation, *viz.*, *paryâgât* active finite verb governing *śukram*, &c., in the objective case. The pronoun *sa*—refers to the knower of *Brahman*—so also the words *kavih &c.*, refer to him, *i. e.*, the knower *Brahman* obtains *Brahman* and becomes *kavih, &c.*,

He who conquers (*paribhavayati*) *Avidyâ* is *paribhû yâthâtathyatah*:—having determined the end and the means of accomplishing it.

Râmchandra pandit also is in favor of the above interpretation. *Apâpa-vidham* untainted by virtue and vice; virtue is a sin in as much as it causes rebirth. *samâbhya*:—years, *i. e.*, *prajâpatis*, the builders or creators of the universe; or for eternal years, he has laid by a store of enjoyment and knows *Brahman*, and by so knowing has become *kavih, &c.* *Manishi*:—pure-intellect or mind free from the idea of duality.

Verse 9. The above seven verses are meant for *sanyâsins*, the remaining verses of this *Upanishad* as well as verse two are for worldly men who are struggling on the path to *sanyâsa.* It should not be objected that "the subject-matter of all *Upanishads* being *Brahma-vidyâ*, this division of one *Upanishad* into two halves is improper." Because other *Upanishads* also contain two divisions—esoteric and exoteric, such as the worship of *prâna, &c.* Nor should it be said that it is a portion of *Brahma-jivan*, because the result of such worship, &c., is different. Moreover all works depend upon desires, such as "let me have wife, let me have wealth to perform sacrifices, as shown in the *Brihadâranyaka:* So when a person has not in objective reality a wife and wealth, his desire creates a mental wife and wealth, as is shown in that very *Upanishad.* "Let me have a wife, let me have a son, let me have wealth, let me perform work. So far do desires verily extend. Therefore also now a person when alone desires, let me have a wife, &c. As long as he does not obtain them, he thinks himself incomplete. His complete-

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ness is this, that the mind is his self and speech his wife, life is his son, and the eye his wealth, &c.," all these are the results of *avidyâ* (*Anandagiri*).

The seven provisions or foods are mentioned in *Br. A. I. 5. 1*, "of the seven provisions which the father created by understanding and penance, &c." They are one for man, two for Gods, three for himself, and one for animals. First the ordinary well-known food of man, the two foods of Gods are offerings called *Darsa and Purṇâmasa* sacrifices or *Huta and Prahuta* offerings; 4, 5 and 6, the three foods of his own are all those means of these enjoyment, *viz.*, mind, speech and *prâna*, and the one food of animals is the milk. These seven provisions were created by the Father, *viz.* the sacrificer who created all these through knowledge and work by performing good and bad works, he therefore directly or indirectly is the Father or Creator of the whole world of enjoyments and sufferings, he is the Creator of his environment; and thinking falsely that these are his and he has created them, he is bound to the chain of transmigration. (*Anandgiri*). The *Mantra Iśâvasya*, &c. teach *Brahma-vidyâ*, and this *Brahma-vidyâ* is the subject discussed in the previous eight verses, therefore does not the context (*prakaraṇa*) show that the *Vidyâ* referred to in this ninth verse is *Brahma-vidyâ* and that the *S'ruti* means that *Brahma-vidya* should be combined with *avidyâ* or work? Such an interpretation is wrong. The context is not always an infallible guide as to the combination of two things. We must see whether the things are *per se* of a nature whose union is compatible or not. Two acts should be combined only when one of them being completed, the end desired is not attained, and the second act becomes necessary to remove the obstruction that prevents the manifestation of the fruit. In that case only one act becomes the co-ordinate or co-adjutor of the other. But this is not the case with *Brahma-vidyâ* and *avidyâ work*.

For *Brahma-vidyâ* is complete in itself and does not stand in need of a co-adjutant act. For the very act of seeing

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the unity of the Self produces instantaneously the result in the shape of the removal of grief and delusion; so the result not being delayed there is no necessity of a co-adjutant act in the shape of works (*avidyâ*). Moreover in the *Brihadâranyaka Upanishad* it is said "through study through faith, through penance and through sacrifices let one wish to know *Brahman.*" Here *yajnena* is in the third case, and so it is clear that the relation of sacrifice to *Brahma-vidyâ* is that of an instrument to a principal act, and thus occupies the position of an inferior or subordinate act: therefore it can never be a co-ordinate or a co-adjutor to *Brahma-vidyâ*, and therefore it is wrong merely on the strength of the context to make *Brahma-vidyâ* co-ordinate with *karma.* Moreover if it was intended to enjoin co-ordination of the great *Brahma-vidyâ* with works, then the dispraise of *vidyâ* in the text becomes also illogical; what was the necessity of this dispraise? Hence it follows that these following verses enjoin the conjunction of *Deva-vidyâ* with *karma*, (and not of *Brahma-vidyâ* with *karma*) for the first two do not exclude each other, as do the latter. Nor should it be doubted that the fruit of *Devata-jnana* is nothing more than that of *karma*; so there can be no conjunction of these two. For the fruit of *Devata-jnana* is *Devaloka*, and of *karma* is *Pitriloka.* Moreover the dispraise in the text is only for the sake of showing the necessity of combining *Devata-jnana* with *karma;* and it should not be taken to mean that those two taken separately by themselves were really worthless and ineffectual, as some would have it. Because these even when separately performed have their good effects in the shape of *Deva-loka* and *Pitriloka.* So the dispraise in the *Sruti* is a mere rhetorical way of recommending the union of *Devatajnâna* with *karma*, and should not be taken in its literal sense. (*Anandagiri*).

Uvata: avidyâ:—karmas done with the desire of obtaining heaven, &c. *Vidyâ:* the knowledge of *Atmâ* only, divorced from *karma.*

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S'ankarânanda:—Those who desire wealth and riches enter into the state of egotism: or *avidyâ* refers to the covetous persons mentioned in verse 2, and *vidyâ* to those who say 'I am *Brahman*' without having realised *Brahman.*

Verses 10 & 11. Amrita, is explained as liberation by *Uvata:* and becoming one with *Brahman by S'ankarananda: Mritya* or 'death' referring to the obstacle preventing the realization of the knowledge of *Âtman:* forgetfulness, want of concentration.

Verses 12, 13, 14. According to *Uvata,* the worshippers of *asambhuti* are the *Lokayatas* or materialists who say the soul is perishible with the body, there is no rebirth, and that it is absorbed into *Prakriti* after death, as one is in deep sleep without dreams (*sushupti*). Such persons, because they hold these doctrines in their life, will after death go into a state of unconscious lethargy, and obtain *prakriti laya.* Here it is not the unconscious *prakriti* that gives the first to its worshipper, but the supreme God, in accordance with the beliefs of men: just as he rewards *a karma-vâdin* in accordance with his *karmas. Anandagiri.*

Sambhuti-ratâh:—refers according to *Uvata,* to the worshippers of *Âtmâ,* those who say there is nothing else than *Âtmâ:* and do not perform *karmas.*

Verse 15. Health of the body, cows, land, gold, &c., are human wealth, *manusham-vittam,* while knowledge of God is Divine wealth or *daivam vittam.* (*Anandagiri*).

Uvata adds: Om kham Brahma after this verse, "*Om Akâśa is Brahma.*" This reading is not in the text.

According to *Bhimsen Pandit,* the learned follower of *Swami Dayânanda Sarasvati,* this verse means a golden screen which covers the face of Truth *i. e.,* love of gold prevents one seeing the Truth.

Verse 17. According to *Uvata,* the term *Vâyu* means *Linga S'arira* consisting of five organs of sensation, five organs of

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action, mind, five *Mahâbhutas* and *Jivâtmâ*. *Amritam:*— the Supreme *Brahman Om:*—is the name or form of *Brahman O Kratu!* remember me now, help me now. *Kratu* may mean either fire or sacrifice. Instead of *kritam*, he reads *klibe:* which means "in order to attain worlds."

According to *Anandabhatta*, *Kratu* means *Vishnu*, the presiding deity of sacrifice: *Om* is the only *savior* at the time of death.

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DISCUSSION.

The commentator *S'ri S'ankarâchârya*, having explained the verses according to the meaning of the words, now enters into a discussion as to the drift of the whole wrok. The whole question turns upon this: "Do the words *vidya* and *amritam* refer to the *Brahma Jnâna* and liberation, or to inferior knowledge and quasi-liberation?" The settlement of this dispute is important, in as much as there can be no two doctrines so diametrically opposed as the doctrine of renounciation of work when *Brahma Jnâna* is obtained, and the doctrine of union of work with *Jnâna* even after illumination. Says the opponent:—"This dispute is as to the interpretation of a scriptural text, and it should be settled by reference to scriptural texts and arguments deduced therefrom, and not by mere logical reasoning. To establish therefore the opposition or non-opposition of *Karma* and *Jnâna*, the scriptural argument is the only argument admissible;" *S'ankara* admits the soundness of this restriction, and says "yes, we prove from scriptural argument that there is opposition between these two;" and he quotes the *S'ruti* of the *Kathopnishad* to show that there is opposition. Again urges the other side, "what then? We are dealing with this, and not with *Katha*." "But the *S'ruti* of *Isopnishad* does not show any opposition. To this we rejoin. "You should not say so, for if you admit that there are contradictory texts, one establishing opposition, and the other establishing non-opposition, then there is no possibility of reconciling these texts by making them optional." There are two sacrificial texts, one enjoining that the sacrifice should be performed before sunrise, and the other that it should be performed after sunrise; and these contradictory texts are harmonised by saying that it is optional for a sacrificer to perform the sacrifice either before sunrise or after sunrise: as it is a matter which is altogether left to the choice of the man. The opponent

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says: "Let us make it therefore as optional by force of the rule enjoining combination." To this we reply "No. The *Brahma-vidyâ* and *avidyâ* cannot possibly combine, as the false knowledge of something being silver and the true knowledge of its being merely mother of pearl only shining like silver cannot possibly combine, so the rule of combination does not apply here."

For, if the rule of combination were to apply here, then one must argue thus:—"by force of this rule, it will follow that there is no opposition between *Jnâna* and *Karma*; and since there is no opposition between *Jnâna* and *Karma*, they should be combined, and thus their combination is established." This is nothing if not arguing in a vicious circle. If it be argued, "admitting that *Jnâna and Karma* are demonstrated as incapable of co-existing at one and the same time, let us take them in succession." To this we reply "If you say that first *Karma* should be performed, and then one should devote himself to *Jnâna* exclusively; we say that we also say the same thing, there is no opposition between us here, if this order of performance be adopted. But if you say that a man should first acquire *Jnâna* and then perform *Karma*, we join issue. For this order of succession is impossible. Because by *Jnâna* there will be the total destruction of *Avidyâ*, and no germ remaining, the *avidyâ* can never manifest again in such a person." If it be said, "admitting that *avidyâ* being destroyed there will be no recrudescence of it, yet such a person will perform works of *avidyâ* still, for we see many wise men performing works, *viz*: explaining, lecturing, begging alms, and wandering about, &c.," we reply "*avidyâ* being destroyed, its effects also will not reappear. For *Karma* or work is that which is performed owing to an impulse or motive arising, according to a *Vedic* text, such a *Karma* you want to combine with *Jnâna*. But when a man realizes the unity of *Brahman* by clear perception, in him there will be no impulse or motive prompting him to work; because he has no desires; while impulse or motive exists where there is some desire. Because

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says the *Smriti*: "No action is ever seen here to be performed by a person who has no desires, every thing that a living being does is done through the prompting of desire." The begging of alms, wandering, &c., performed by the wise are done to preserve the body, and in order to exhaust *karma* which still lingers as traces of *Avidyâ*. Such acts of the wise are not *karmas*, because the element of impulse or motive is lacking. For so long as there is union of life and body, such *quasi-karmas* are necessary; but the wise do not think them to be their own acts, because they are above *avidyâ* which is the parent of *karmas*, and because they think "I am doing nothing."

As to the objection "why by the term immortality in verse 11, liberation is not meant and by *vidyâ* the knowledge of supreme spirit," we reply, "the immortality referred to is only relative. For were it absolute immortality, then the begging of entrance by the subsequent verses would be incongruous and incompatible, for the *S'ruti* says that "the vital winds of a *Jnâni* do not go out at the time of death as with ordinary mortals, on the contrary he is merged in *Brahman* even here and enjoys *Brahman*, *&c.*" Therefore the principle meaning of *Amritam* should not be taken as applying here, but its secondary meaning, *viz.*: a state analogous to immortality but not absolute immortality.

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